THE Goulden Chaine of Mans Saluation, and the fearefull point of Hardening,

opened and set downe in two seuerall Sermons preached before the King.

By
Anthony Maxey Batchelar in Diuinitie, and Chaplaine to his Maiestie in ordinary.

The Points handled in the first are these.	The points handled in the second are these with additions.
Predestination.	*That there is an Hardening.*
Calling.	*That God Hardeneth not.*
Iustification.	*How men become Hardened.*
Glorifying.	*Most wofull to bee Hardened.*
	The meanes to auoid it.

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Romans 8. 30. *ver.*

Moreouer, whom he predeſtinated, them alſo he called: and whom he called, them alſo he iuſtified: and whom hee iuſtified, them alſo he glorified.

Verie Scripture (ſaith the bleſſed Apoſtle) giuen by inſpiration, is profitable to inſtruct the man of God; and to make him perfect to good works. Yet notwithſtanding, if a man ſhould ſeeke vpon purpoſe, and line by line, trace the whole body of the Scripture ouer: of all others, this one ſhort verſe, is moſt diuine, moſt excellent. *Singuli Sermones, Sillaba, apices, puncta, in Diuina ſcriptura plena ſunt ſenſibus.* In the holy Scripture euery ſpeach and ſentence, euerie verſe, euerie point and fillable, is rich in ſence, and full of diuine and holy miſteries. 2. Tim. 3. 6. Hiero in cap 3. ad Ephe.

So is it here. For the points of doctrine, it containeth the whole ſumme of our religion; for the manner, it conſiſteth of a ſweet gradation; for the matter, it is full of comfortable inſtruction; for the depth of the vnderſtanding, it hath in it, ſuch ſweet profound, and heauenly miſteries: that, as

it is written, the head of the Riuer *Nylus* could neuer be found: ſo the height, depth, and ſpirituall knowledge, which lyeth couched in this whole verſe, in euerie point, in euery word it is vnſearchable, it cannot be ſounded. Concerning the Doctrine.

Surely, howſoeuer men doe liue at eaſe for a time in this life, and careleſſely paſſe on in this buſie world; yet the eſpeciall and maine point, is the ſaluation of the Soule, to bee aſſured of the life to come: and if a man might bee ſatisfied therein, then all were well, all were ſure indeede. Alas, this life endeth, and God knoweth how ſoone, euen this night before to morrow, may my ſoule bee taken from mee: and if I could proue vnto my heart, that God had choſen me to eternall life, then I ſhould thinke my ſelfe the moſt happie and bleſſed creature aliue. In this great and weightie point of Saluation for euer, to anſwere a man throughly and ſoundly, to ſatisfie a mans heart and ſoule vnto the full, there is no one place in all the holy booke of God, that can, ſo briefely, ſo plainely, ſo ſufficiently inſtruct vs, as this one ſhort verſe.

The auncient Fathers in the courſe of their writings, they doe call it the Golden Chaine of our Saluation, becauſe each one of theſe: *Predeſtination*, *Calling*, *Iuſtification*, and *Glorifying*, are ſo coupled and knit together, that if you hold faſt

one

one lincke, you draw vnto your the whole Chaine: if you let goe one, you loose all.

For the manner of my proceeding, according to the fathers allusion: First, I wil vntie this Chaine, and weigh euery lincke in his owne proper ballance, and so handling euery point seuerallie by it selfe: in the end I will knit them vp, and close them altogether againe. And here before I enter any further, I most humbly craue pardon, and fauorable construction in this matter. I know right well, I am to touch a very great and weightie point of religion, indeed so secret and deepe, that I doe throw my selfe downe at the foote of Gods mercy-seat, beseeching him with all humblenesse, to support my weakenes, to enlarge my heart, and to giue me an vnderstanding spirit, that whatsoeuer I shall speake, it may bee with such truth of his word, with such zeale of his glory, with such reuerence of his Maiestie, as becommeth his seruant, and this holy place. For *Predestination*, being so high a point, wherein offence may be giuen by wading too farre: by Gods assistance, it shall be touched so plainely, and with such moderation, as euer-more, I will bee sure to keepe the rule of the sacred word of God, for my guide.

Predestination part of the Gospell may bee preached of, discretly and reuerently Aug. De Bono pers. cap. 14. 15. 20. De correptione & gratia. cap. 5. 14 & 16. Pe. martir. locis com. class. 3. ca. 1 Zanchius de natura Dei, li. 5. cap. 4.

The purpose and drift of Saint *Paule*, in this place, is to proue vnto the *Romans*, being then in persecution, that howsoeuer in this life, miserie and afflictions did befall them, yet their saluation

ſtood ſure and moſt certaine, becauſe it depended vpon the vnfallible purpoſe of God, which here is called *Predeſtination*. So that, *Predeſtination* is the ſecret and immutable purpoſe of God: whereby he hath decreed from all eternitie, to call thoſe, whom hee hath loued in his Sonne Chriſt: and through faith and good works, to make them veſſels of eternall glory.

That God of his free mercie, hath made choiſe of ſome to eternall life, it is apparant in diuers
Ephe.1.5. places. *Epheſians* 1. and the 5. ver. *Hee hath Predeſtinated vs, to bee adopted vnto himſelfe, through Ieſus Chriſt: according to the good pleaſure of his owne will.*

2. Tim.1.8. 9. In the 2. to *Timo.* 1. the 8. and 9. ver. *He hath*
Act.13.48. *ſaued vs, and called vs according to his owne purpoſe and grace, which was giuen to vs: through Chriſt Ieſus, before the world was.* So then as the potter hath power ouer the clay, to make it, either a veſſell of honour, or diſhonour: ſo God hath power ouer the Sonnes of men: & of his owne free mercy, hath made choiſe of ſome to eternall life: and
Prou.16.4. others hath left vnto peredicion. *God hath created all for himſelfe: and the wicked for the euill day.*

Now, if it be demaunded, why God hath made choiſe of ſome, and not of others, & ſo thought iniuſtice and want of compaſſion; that he ſhould reiect men, before they bee borne, and brought into the light; and yet euer they haue done good

or euill, as it is said in the 9. to the *Rom.* the 11 and 12. ver. *Yet euer the children were borne, when they had done neither good nor euill (that the purpose of God might remaine, according to election) I haue loued Iacob, and I haue hated Esau*: in this case, I first answere plainly with the *Prophet Esaiah*, in his 45. Chap. the 9. ver: *Woe bee vnto him, that striueth with his Maker: or, what art thou (ô man that dareſt stand vp, to plead against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, hee may not reason the case with his Creator. To know further, why God hath made choise of some and not of others: ther is no other reason to be giuen, no other answere to be made, but that it is his good pleasure, it is his will. *Miserecordia eius causa Miserecordiæ, God sheweth mercie to whom hee will shew mercie: and hee hath compassion vpon whom it pleaseth him to haue compassion.* There is power, and free libertie in God, to giue & bestow his grace: both to whom, when, and how much-soeuer it pleaseth him. *Huic fit miserecordia, tibi non fit iniuria* (saith S. *Augustine*) God chooseth one, he refuseth another, to him, hee sheweth mercie, to thee he doth no iniurie.

Rom. 9. 11 12.

Esa. 45. 9.

Rom. 9. 15.

Exod. 33. 19

Heere then, wee must rest: here, we must make a full point. It is Gods good pleasure, it is his will. And this one answere, it is a bar for all deep questions, either of *Predestination, Election, Destinie*, or any such like. It is Gods good pleasure, it

Farum ad necessitatem: Prouidentia ad sapientiam: Præscientia ad

intellectum: Predestinatio ad voluntatem, refertur.

is his will. His will is the cause of all causes: and further we cannot goe. Whom this answere doth not content, S. *Gregorie* doth answere directly. *Qui in factis Dei rationem non videt, infirmitatem suam considerans, cur non videat, rationem videt.* In the hidden works of God, he that seeth not a reason, if he see his owne infirmitie, hee seeth a sufficient reason, why he should not see. Wee conclude then with good Saint *Augustine* in his 59. Epistle *ad Paulinum: occulta esse causa potest, iniusta esse non potest.* Why God hath made choise of some, and not of others: howsoeuer vnto vs the cause bee hidden; yet vndoubtedly it cannot be vniust.

Greg. Mag. in cap. 9. Iob.

Aug. 59. Epist. ad Paulinū.

This Doctrine briefely set downe, and thus plainely appearing: that *Predestination is the immutable purpose of God: whereby hee hath made choise of some, and reiected others, according to the pleasure of his owne will:* It seemeth at the first, when men doe commit sin, they cannot auoide it; as if God had so ordained it. Hee hath made choise of some to life, and others hee hath reiected: therefore when they sinne, and follow the course that leadeth vnto death; they doe it of necessitie. *O, God forbid, there should be vnrighteousnesse in God, or iniquitie in the Almightie. For God hath commaunded no man to doe vngodly: neither hath he giuen any man licence to sinne.* Before wee resolue this doubt: there ariseth a very notable

Eccles. 15. 20.

and

and neceſſarie queſtion, which (in times paſt) hath troubled many wits. If God bee not the author of ſinne, if he be not the cauſe of mans offending; how came ſinne firſt to be? how came it in? where was the firſt beginning of it? the heathen *Philoſophers*, they roued at the matter a far off. The *Epicures*, they ſaid it came in by chance. *Ariſtotle* and his ſect, they ſaid, it was the error of nature. *Plato*, came a little nearer, and he ſaid, it aroſe ἐξ ὕλης out of the nature of man. *Manicheus* the hereticke (to auoide the former opinions) he fained two Gods. *Duos affirmauit eſſe Deos: alterum quidem bonum; alterum verò, malum.* One hee auered, to be the author, & firſt beginner of all good: the other the firſt cauſe and author of all euill. Clemens li. 3. recogn.

This opinion went currant along time, almoſt three hundred yeeres, as *Nicephorus* writeth, and the reaſon was, becauſe, men neuer looking into the word of truth; by the light of nature, they could neuer finde from whence ſinne came. Niceph. eccl. hiſt. li. 6. cap. 31.

That we may fully vnderſtand this point: very briefely, wee will ſet downe the lineall diſcent of ſinne.

Sin firſt ariſeth from concupiſcence. *Euerie man is tempted, when he is drawne away, by his own concupiſcence, and is enticed.* All ſin, all wickednes of this life (whatſoeuer) firſt ariſeth from concupiſcence, from our own wicked inclination. From whence then comes concupiſcence? *that Dauid* Iames. 1. 14. Pſal. 51. 5.

ſhewes: *ex immundo ſemine. We are borne in iniqui-*
Pſal. 51. 5. *tie, & we are conceiued in ſin:* as the originall doth ſignifie, we are all warmed in vncleane bloud. If we be all borne in ſin, and by nature corrupt, we muſt aſcend higher to our firſt parents; and know, how they came firſt to ſin: *Adam* and *Eue* (as appeareth in the 2. of *Geneſ.*) they firſt ſinned, by yeelding conſent vnto the Diuell: they tooke it from Sathan. Heere then comes in the maine queſtion, how came the Diuell firſt to ſinne? The diuell at firſt, was created *in poteſtate ſtandi & cadendi*: hee had in his firſt creation, a poſſibilitie, to ſtand or fall: power of continuance, that hee had from God: poſſibilitie of falling, that he had from himſelfe. For it is a ground in diuinitie. *Immutabiliter bonum eſſe, Dei proprium eſt.* To be immutablie good, without any change or alteration, it is onely proper vnto God: therefore, had hee poſſibilitie to ſtand or fall. S. *Auguſtine* alſo, hee rendreth another reaſon, why the diuell (created an Angell of light) had poſſibilitie of falling. Becauſe (ſaith he) at the firſt, he was created of nothing, therefore, he had in him poſſibilitie to returne to nothing: if ſo be, he did not relie in the goodnes of his creator, if he did not ſubiect himſelfe vnder the power of God.

To reſolue then: Sathan at the firſt was created an Angell of light, and had poſſibilitie to ſtand or fall: but in the 14. of *Iſaiah*, and the 14. ver. Where-

as he ſaith there: *I will aſcend aboue the height of the clouds, I will be like the moſt high.* Then did Sathan choose rather, to be an abſolute nature in himſelf, to ſhake off his alleageance, and to abandon the goodnes of God: then (relying ſtill in God) to be eſtabliſhed by his power. Our Sauiour Chriſt ſaith; *I ſaw Sathan fall as lightning from heauen* and the lightning wee know, is not caſt downe by any other: but it falleth and breaketh out of it ſelfe alone. *The diuell (ſaith* S. Peter) *was caſt downe to hell, and deliuered vnto chaines of darkneſſe*: the reaſon is rendred in the 6. of *Iude*: becauſe when he had poſſibilitie to ſtand or fall, he kept not his firſt eſtate. *Non perſtitit in veritate*: *Iohn* the 8.44. *He abode not in the truth.* So then, to deſcend againe. The Diuell, he is *primitiuus peccator*, hee was the firſt offender: *For, hee ſinneth from the beginning.* From the Diuell ſinne was deriued vnto *Adam*: from *Adam*, to all his poſteritie, borne of vncleane ſeede: from the corruption of vncleane birth, it is ſecretly conuaied to our inclination, to concupiſence. Thus from the Diuell, ſinne firſt boyleth vp; as out of a maine Sea: from him, when it comes to *Adam*, it ariſeth, as out of a ſpring: from this ſpring, it is reſerued in nature, as in a Conduit: from nature, conuaied to concupiſence; as by a pipe: and from thence, doth iſſue a ſtreame of wickedneſſe, to the Sea againe.

Luk.10.18

2.Pet.2.9.

1.Ioh.3.8.

Now, although it be thus manifeſt, that ſinne doth

doth proceede from the suggestion of Sathan, working with our owne concupiscence: yet, euill and godlesse men, they thinke, they are tempted of God: and when they sin, they doe not sticke to say *God hath so decreed it, let him therefore worke his will: for who hath euer resisted his will. Homer* that notable Heathen Poet, hee answered such men very fitly, in the person of *Iupiter*, speaking in this sort.

Hom. Od. 2 pag 1. Ὦ ποποι ὁ ὂν δὴ νυ θεοὺς βροτοὶ αἰτιόωνται
Ἐξ ἡμέων γὰρ φασι κάκ' ἔμμεναι: οἱ δὲ καὶ αὐτοὶ
Σφῆσιν ἀπαθαλίησιν, ὑπὲρ μόρον, ἀλγὲ ἔχουσιν:

O yee foolish mortall men, euer and anone, you cry out of the immortall Gods, imputing to them the cause of your miseries, when (indeede) your selues are the workers of your owne woe.
Hos. 14. 2. *Perditio tua ex te: O Israell, thou hast fallen by thine owne iniquitie. Stigias vltrò quærimus vndas.* Like the *Ostridge*, we doe prick our selues with our own feathers; and we our selues doe cause the shippe to leake, where we saile. *Onely (lo) this haue I found, that God hath made man righteous, but they haue*
Eccles. 7. 31. *sought out many inuentions. Quare peccas, quia nescis? &c.* How comes it to passe saith S. *Aug.* that thou dost sinne, because thou art ignorant? it is not so: why dost thou sinne? because thou art compelled? there is no such matter: why doest thou sinne? because it pleaseth, it delighteth thy wic-
Pro. 29. 6. ked, and corrupted nature. *In the transgression of*

a man, is his ſnare. Of our owne accord, we runne wilfully into the dead-fall of ſinne: ſo is it in the 9. *Pſal.* and 16. ver. *The vngodly is trapped, how? not by God, but by the works of his owne hands.* The Lord our God is good, holy, and onely holy: ſo holy, that (as *Iob* ſaith) the *Angels are vncleane in his ſight*: ſo pure, that his Miniſters, the *Cherubins* are of fire moſt cleere: and yet, the *Cherubins* and *Ceraphins* doe couer their faces with their wings, as not able to behold the perfect brightnes of his moſt pure & vndefiled Maieſtie. Therefore although no action can be done without God, & that his power is ſo in all things: that wee cannot ſo much, as lift vp our finger without him. *For in him we liue, and moue, and haue all our being:* Yet is not God the cauſe of any ſiin: Θεὸς ἀναίτιος τῶν κακῶν. Wee cannot faſten the leaſt touch of any euill vpon God. But ſo it ſtands. *Vna eademque actio tribuitur & cauſæ principali, & inſtrumentali.* In one, and the ſelfe ſame action, there is a double cauſe. Firſt, the inſtrumentall cauſe mouing: then God ſeparated from the inſtrument; yet giuing power of motion to the ſame. Through this double cauſe of mouing, there is a double worke, which vnto vs ſeemeth to bee but one. For example: God (as appeareth in the 2 of the *Acts*, and the 23. ver.) by his determinate counſell and foreknowledge, deliuered vp our Sauiour Chriſt, as the principall cauſe; *Iudas* as the inſtrumentall

Iſa 6. 2.

Act. 17. 28. Gre. Naz.

cauſe:

cauſe: yet, neither is God to be drawne in, as a partie in *Iudas* fault; nor *Iudas* to be excuſed as furthering the worke of God: For God neuer commanded *Iudas* to deliuer vp Chriſt: nor *Iudas* in deliuering him had any ſuch intention, as to doe God ſeruice in the execution of his will. *Deus agit per malos, non in malis.* The wicked are the inſtruments of God; Yet not God the cauſe of their wickednes. God is the cauſe of the action, but not of the euill, or qualitie in the action. For example: A man trauaileth his horſe by the way, he is the cauſe of his going: but, if his horſe halt, or haue an ill pace, he is not the cauſe of his ill going.

A cunning man ſtriketh an inſtrument with his fingers; he is the cauſe of the ſound, but if the Inſtrument be bad, or the ſtrings not well choſen, he is not the cauſe of the ill ſound.

The Iron ruſteth, thou wilt not wite it vpon the Smith. Wine ſowreth, the fault is not in the vintner. In the heauens, ther is a double motion στροφὴ καὶ ἀντιστροφή: The fixed Starres and the whole Globe of all, is carried about with one Sphere, and with one motion; yet the Planets in themſelues, haue a wandring and vncertaine courſe. The like, we may vſually behold in euery clocke: The greateſt and higheſt wheele moueth, and carryeth about all the reſt; yet, in this motion, ſome wheeles turne to the right hand, others to the left, and that by a contrary courſe.

Ariſtoxenus in lib de foramnibus tibiarum.

So

So then, it fareth thus with the wicked. As hee that hath an euill and corrupt ſtomacke, if he doe eate honie, it turneth into gall: or, as if a mans hand be out of ioynt, when he would moue it one way; it turnes another: ſo the wicked and godleſſe men; whereas the light of nature, Gods ſpirit, and his word leadeth them one way; their owne vile inclination, their own concupiſcence leadeth them another.

Now then, what ſhall we ſay? is there vnrighteouſneſſe with God? doth he cauſe vs to commit ſin? No, God forbid, *wickednesse should be in God, or iniquitie in the Almightie.* But as it is ſaide before. *Euerie man is drawn away by his owne concupiſcence, and is entiſed: luſt, when it hath conceiued, bringeth foorth ſinne, and ſinne, when it is finiſhed, bringeth forth death.* Iob. 34. 10. Iam. 1. 14.

Hauing hitherto freed God from all imputation of euill, by ſhewing from whence ſin comes, and that God is not the Author of it: Wee doe heere meete with the *Pelagian Heretike* (who not able to vntie this knot) affirmes that the wicked are reiected, for the ſins which God fore-ſaw, they would commit: and ſo contrariwiſe, the godly preuenting the grace of God by their merits, are predeſtinated, and choſen through faith, and good woorkes, which God fore-ſaw, they ſhould doe: Making Gods eternall election to depend vpon our faith, and vpon our workes; whereas (cleane

con-

contrary) our faith, our good workes, and all the good that is in vs, doth wholy depend vpon Gods free election.

Ephe. 1. 4. Saint *Paul* ſaith directly. *God hath choſen vs in his ſonne Chriſt, before the foundation of the world was. If in Chriſt?* Aſſuredly it appeares, we were vnworthie in our ſelues, and ſo Gods election is the cauſe of our good workes. *Et cauſa non eſt poſterior ſuo effectu:* the cauſe, it doth neuer follow the effect.

Pet Lõb. The learned Schole-man, makes it plaine: *Non ideò electus eſt quis, quiâ talis futurus erat, ſed ex tali electione talis eſt factus:* No man was euer choſen through faith and good workes, which God fore-ſaw that hee ſhould doe: but the faith and good workes, which we now doe, proceede from the eternall election, which went before.

This doth the Apoſtle very plainely ſet downe. *God hath ſaued vs, and called vs, not according to our*

2. Tim. 1. 9. *workes, but according to his owne purpoſe and grace, which was giuen to vs, through* Ieſus Chriſt, *before the world was.*

More-

Calling.

Moreouer whom hee Predeſtinated, them alſo hee Called.

AS from the maine Sea, we do ſtrike into ſome chanell or riuer: So from *Predeſtinatio* (the great depth of Gods Counſel) the *Apoſtle* commeth vnto *Calling*. For, whereas it hath beene ſhewed in opening the firſt point, that God of his free mercie did chooſe ſome to life: and others hath left vnto Perdition. In this caſe, if God ſhould neuer *Call* men; if he ſhould neuer offer them grace: it might ſeeme preiudiciall to his mercie: and though wee did ſin, yet it might bee thought, our ſelues could not redreſſe it. For this cauſe the *Apoſtle* commeth from *Predeſtination* to *Calling*; that is, from Gods determinate counſell, to the meanes, which hee hath appointed for our ſaluation.

This *Calling*, is two-fould, either outward, or inward. The outward and generall *Calling*, is, by the workes of God, and by his word. Firſt, by his

Plut. de tra qui. animi.

workes. This world, it is an *Vniuersitie*, or a *Colledge*: wherein there are two *Lectures*, whereof euerie man liuing must be an hearer, and a learner. The first, is the *Philosophie* lecture, concerning Gods workes, in the heauens, and all his creatures: by the which we are taught, and daylie *Called* to know God.

This, is a plaine, and easie Lecture, written in great *Capitall* Letters, that euery simple, and ignorant man, may read it running. The other is the *Diuinity Lecture*, when we are exempted from the first, and led on further to know God in his word. Both these *Lectures*; they are expressed together in the 19. *Psal.* From the 1. ver. to the 7. is contained the *Philosophie* Lecture. *The Heauens declare the glorie of God: and the firmament sheweth his handie worke. Day vnto day vttereth the same, and Night vnto night teacheth knowledge: there is no speach nor language, where their voyce is not heard. There sound is gone forth through all the earth, and their words vnto the ends of the world. In them, hath he set a Tabernacle for the Sunne, which commeth forth as a bridegrome out of his Chamber; and reioyceth like a mightie man, to runne his race: His going out, is from the end of the heauen: and his compasse is vnto the ends of the same, and none is hid from the heate thereof.*

Psal. 19. 1.

The Diuinitie lecture begins at the seauenth verse, and continues to the 11. verse.

The

The Law of the Lord, is an vndefiled Law, conuerting the ſoule; the teſtimonie of the Lord is ſure: and giueth wiſedome vnto the ſimple. The ſtatutes of the Lord are right: and reioyce the heart. The commandement of the Lord is pure; and giueth light vnto the eyes. The feare of the Lord is cleane: and endureth for euer. The iudgements of the Lord are truth and righteous altogether. More to bee deſired then gould; yea, then much fine gould: ſweeter alſo then hony, and the hony combe: Moreouer by them is thy ſeruant taught, and in keeping of them, there is great reward.

Touching the Philoſophie lecture: that we are all firſt *Called*, to know God by his workes; itis moſt apparant. For κόσμος *eſt Diuinitatis ſymbolum*: the world is the glaſſe of Gods Diuinitie. The heathen Philoſopher ſaith: *Deus tangitur in operibus*. God is euen touched in his workes. He iumpeth with S. *Paule*, *Act*. 17. 27. *The heathen by groping, might haue found him: for doubtleſſe, he is not farre from euery one of vs*. In the 143. Pſalme, and the 5. verſe, the holy Prophet ſaith thus. *I will muſe vpon all thy workes, and exerciſe my ſelfe in the works of thy hands*. If a man will profit by this philoſophie lecture, he muſt vſe meditation. For indeede, if a man doe rightly conſider of the Ebbing, and Flowing of the Sea, wherof no reaſon can be rendred: of the certaine courſe, and change *of the Moone, with the ſecret influence of the ſame: the na-*

Iamblicus De miſteriis.

Act. 17. 27.

Pſal. 143. 5.

ture of the winde, no man knowing, whence it commeth, nor whether it goeth: the hugeneſſe of the ſwelling Sea, girt in by Gods commandement, that it doth not ouerflow the banckes: the raging Thunder, which makes all the Beaſts of the field to tremble: the fearefull Lightning, which in the twinckling of an eye, paſſeth from *Eaſt* to *Weſt*; how all things keepe their appointed courſe, wherin they were created. As we walke abroad in the fields, if wee doe behould, and view the glorie of the *Sunne*, and *Moone*: the beautie of the *Starres*: the ſweet *Dew*: diſtilling *Showers*: greene *Paſtures*; pleaſant *Meddowes*; cleere *Springs*; thicke *Woodes*; guſhing *Fountaines*: the wonderfull increaſe of *Corne*, *Cattle*, and ſuch like. Who is he (beholding theſe things, and ſeriouſly meditating vpon this Philoſophie lecture) but he muſt needes confeſſe, that God doth *Call* him, being ſo manifeſtly taught to know him in his workes?

And, as God is thus ſeene, and taught vnto all the heathen people by his workes, in μεγαλοσόμω in the frame and compoſition of this great world: ſo likewiſe God doth *Call* vs, by his workes in μικροσόμω in the little World of man. *Homo eſt cæli ſimulachrum, & interpres naturæ.* Man, hee is the picture of the Heauens, and the interpreter of nature. Concerning God, wee acknowledge him to be a ſpirit; concerning the World, we haue found it to be a bodie: in *Man*, we haue an abridgement

of

of both; namely, of *God*, in regard of his ſpirit; of the *World*, in the compoſition of the bodie; as though the *Creator* (vpon purpoſe, to ſet forth a mirror of his workes) intended to bring into this one little compaſſe of man, both the infinitneſſe of his owne Nature, and the hugeneſſe of the whole *World* together.

As in the *VVorld*, ſo in the bodie of man, there is a wonderfull mixture of the foure *Elements*. The *Heart*, placed in the mideſt, as the *Earth* our centre: the *Liuer*, like the *Sea*, from whence the liuely ſprings of bloud doe flow: the *Vaines* (like riuers) ſpredding themſelues abroad vnto the vttermoſt members: the *Braine*, which giueth light and vnderſtanding, placed a loft like the Sunne: the *Senſes* ſet round about, like ſtarres for ornament: the *Countenance* of man, full of grace, and Maieſty, ſtriking a terror into all Creatures. Such and ſo wonderfull is God in his power, that he is ſeene in the workemanſhip of the bodie.

But if man (as it were out of himſelfe) could behold this bodie, receiuing life, and entring into the vſe of all his motions: *Ioints*, moueing ſo actiuely: *Sinewes*, ſtirring ſo nimbly: *Senſes*, vttering their force ſo ſharpely: The inward *Powers*, ſo excellent: the *Spirit*, ſupernaturall, *Reaſon*, ſo Diuine: the *Mind* and *Cogitation*, ſo quicke and infinite: the *Vnderſtanding*, ſo Angelike: and the *Soule* (aboue all) *Dei* χάραγμα, the engrauen Image of the im-

mortall God. If man could enter into himselfe, & consider rightly of this, hee must needs bee driuen to confesse, that God hath *Called* him, by those workes, which are most apparant in himselfe.

Therefore as Saint *Paule* soundly reasoneth, in the 1. to the *Romans*, and the 20. ver. No man can excuse himselfe. Neither the *Turkes*, who acknowledge *Mahomet* their great Prophet: nor the *Indians*, that worship the Sunne: nor the *Egiptians*, who offer sacrifice to all manner of beasts: neither they, nor any other remote, and barberous people, that doe worshippe strange Idols of their owne inuention: none of these can excuse himselfe, and say, he is not *Called: because the inuisible things of God (his eternall power and Godhead) are seene by the creation of the World, being considered in his works: to the intent, all men might be without excuse.* Thus we see, by this *Philosophie* lecture, all people (whatsoeuer) are instructed to know God. But to his own people, God reads Diuinitie lecture: hee *Calleth*, and teacheth them by his word. In the 146. Psal. and the two last verses. *God hath giuen his word vnto Iacob, his statutes, and his ordinances vnto Israell. He hath not dealt so with euery Nation, neither haue the Heathen knowledge of his Lawes.* So then, as in the 1 of *King.* 6. 28. verse, there is mention made of three *Courts*, of the *Temple*, at *Ierusalem*, wherein God was worshipped: so here are three *Courts.*

Psal. 146. 19. 20.

First,

Firſt, we behold *God* in the frame, and compoſition of the *Heauen*, and the *Earth*, as the great and outtermoſt *Court*: then we ſee *God* in our ſelues, in the workmanſhippe of the body, in the powers of the minde, and ſoule, there is the inner *Court*. Laſtly, with the high prieſt, wee enter into *Sanctum Sanctorum*: that is, wee behold God, and learne to know him, in his ſacred and Heauenly Word. All the *Prophets*, and *Apoſtles*, all the Miniſters of God, they are *Diuinitie Lecturers*, and all Nations, people, and kindred, to whom they haue, & do preach the Goſpel of Chriſt Ieſus; all theſe haue their outward *Calling*: and vnto all theſe, grace, mercie, and ſaluation in Chriſt Ieſus, hath beene offered. And hereof is that place vnderſtood in the 20. of *Mat.* 16. verſe, *Many are Called, but few are choſen* (i) by the outward *Calling*, both of the workes of God, & of his word, many are *Called* (for this outward *Calling* is common both to good and bad) but by the inward *Calling*, effectually working in them a liuely faith, apprehending Chriſt: ſo, very few are *Called*. Here in this place of Saint *Paul*, is ment a more ſpeciall, powerfull, and inward *Calling*, which is wrought by Gods ſpirit, and ioyned with faith: ſo doth Saint *Auguſt.* expound it, in his booke *de Predeſtinatione ſanctorum. Non quacunque, ſed qua vocatione ſit credens.* Whomſoeuer God hath choſen to life, him hee hath alſo *Called* by that *Calling*, whereby hee is made and becomes faithfull. *Acts*

Acts. 16. 14. Ephe. 1. 13. the 16. and 14. *A certaine woman named Lidia heard vs.* There is the outward *Calling: and the Lord opened her heart, she attended to the things, which* Paul *spake, and she was baptized:* there is the inward *Calling.* This then is the ſound, and plaine meaning of theſe words: *Whom he hath predeſtinated, thoſe hee hath Called;* that is, thoſe whom hee hath choſen to eternall life, hee hath alſo ordained to vſe the meanes of ſaluation, which is an effectuall *Calling by his Word and Spirit.*

Hauing diſcuſſed this ſecond point, whereby it appeareth, how all men liuing are *Called*, both by the works of God, and by his word, wee may here ſee, how the diſſolute liuers, and prophane *Atheiſtes* of theſe our times deceiue themſelues. It is a common conceit foſtred in the boſome of many, yea, vile and ſenſuall men, they will not ſticke to ſay: *If I be ſaued, I am ſaued: If I be choſen to life, I am ſure of ſaluation: If otherwiſe, I cannot auoide it.* Aſſuredly, ſuch men, they doe ſpeake as peruerſly, and as ſenſeleſſely, as if a man ſhould ſay, that hee would gladly be at *Yorke*, and yet will vſe, neither horſe, foote, nor Wagon, but will flie thether. For the determinate counſell of God, it doth not take away the nature and propertie of ſecondarie cauſes, it doth not take away the meanes of Saluation, but rather, Gods ſecret counſell, it doth ſet thoſe cauſes in order, and doth diſpoſe of thoſe meanes to their appointed ende.

Gods

Gods purpoſe, his eternall decree is not to be ſought out in his bottomleſſe counſell. For then we muſt all cry out with Sa. *Paul.* Ω βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως θεοῦ. *O the deepeneſſe of the riches, both of the wiſedome and knowledge of God: how vnſearchable are his iudgements, & his wayes paſt finding out.* Rom. 11. 33.

But, Gods purpoſe, his eternall decree is to be ſought out in the meanes, and in the manifeſtation, appointed for the ſame.

The courſe and order of mans Saluation, is like a *Golden Chaine*; And this verſe may fitly be called *Iacobs Ladder*, whereupon the Angels and Saints of the Church, doe deſcend, and aſcend vnto God. *Iacob* wreſtled with the *Angell*, at the foote of the *Ladder*: wee muſt not bee ſo hardie, as to wreſtle with God at the top of the *Ladder*. Wee ſee here, God hath ſet downe, not onely *Predeſtination*, as though wee ſhould ſtay there: but *Iuſtification* and *Calling*, as middle-ſteps and degrees, whereby wee muſt aſcend vnto God, We muſt not pull downe the *Ladder*, and thinke to iumpe into Heauen. To ſay, *If I bee ſaued, I am ſaued*: it is the Diuels Diuinitie. When our Sauiour was vpon the Pinnacle, hee bad him caſt himſelfe downe headlong, for (ſaith hee) *God hath giuen his Angels charge ouer thee, leaſt at any time, thou daſh thy foote againſt a ſton*. He left out the chiefe point (in all his waies) it was not the right way from the Mat. 4. 6.

pinnacle, to caſt himſelfe downe headlong.

No more is it here the way, to ſtand vpon this high point and dangerous pinnacle of *Predeſtination*, to caſt a mans ſelfe downe headlong, deſperately, ſaying: *If I bee ſaued, I am ſaued*, In the 2. of *Oze.* 11. ver. The Lord there promiſing temporall bleſſings, ſetteth downe an order & a courſe, how they hang together. *I* (ſaith the Lord) *will heare the Heauens, and the Heauens ſhall heare the earth, and the eath ſhall heare the Corne, and VVine and oyle, & the Corne & VVine & oyle ſhall heare* Iſraell, ſo likewiſe, in the ſpirituall bleſſing of the Soule, there are meanes, and an order, how we come vnto the ſame. God by his ſonne Chriſt, Chriſt by his Word: his Word worketh by his Spirit: his Spirit doth certifie our hearts: our hearts ſtand faſt by faith: Faith catcheth hould vpon Chriſt: and ſo backe againe, Chriſt preſenteth vs vnto God.

Oze. 2. 11.

Heere likewiſe in this Scripture: God hath *Choſen* vs from euerlaſting; there is *Predeſtination*; he doth not there leaue vs, but then, he doth teach vs by his word; there is *Calling*: this word (through his ſpirit) engendreth faith; there is *Iuſtifying*, this *Iuſtifying* faith lifts vs vp vnto God; there is *Glorifying*.

Common ſence and reaſon doth teach vs. Καὶ τέλος καὶ τὰ πρὸς τὸ τέλος. In euery action, the end and the meanes of the ende, muſt goe together. The ende which euery one of vs doth deſire, and aime at, it is eternall glorie: we muſt be ſure then

Arist. Rh. lib. cap. 7.

to

to lay hould vpon *Calling* and *Iustifying*, as the meanes ordained to come vnto this ende. For this is a certaine and sure ground in diuinitie, and Religion: Whom-soeuer God hath appointed to eternall life, he hath also appointed that man, to vse the meanes whereby he may come vnto the same.

To make this more plaine, let it please you, to vouchsafe the hearing of an accident, which fell out, very fitly to this purpose.

One *Ludouicus*, a learned man of *Italie*, yet wanting the direction of Gods good spirit, & so neuer considering aduisedly, of the meanes of our Saluation; he grew at last to this resolution. *Si saluabor, saluabor.* It bootes not what I doe, nor how I liue: *For if I be saued, I am saued.* Thus *Ludouicus*, beewiched with this desperate opinion, continued a long time; till at length hee grew very dangerously sicke, wherupon he sent for a cunning and learned Phisition, and earnestly requested his helpe: The Phisition before-hand, made acquainted with his former lewd assertion, how in his health he would vsually say, *If I be saued, I am saued*: he likewise directed his speech to the same purpose, and said: Surely, it shall be needlesse to vse any meanes for your recouerie, neither doe I purpose to minister vnto you: for if the time of your death bee not come, you haue no cause to feare, you shall liue, and doe well inough without Phisicke: and if the time of your death bee now come, it is vnpossi-

ble

ble to auoid it. *Ludouicus*, musing in his bed of the matter, and considering aduisedly of the Phisitions speech: finding by reason, that as means were to be vsed, for the health of the body: so god also had ordained meanes for the saluation of the Soule: vpon further conference (with shame and griefe) hee recanted his former opinion, tooke Phisicke, and so was happely cured both of soule and bodie at one time.

By this doctrine of Gods loue so manifestly *Calling* vs: we directly learne, that if a man doe thirst after his saluation: if a man would bee throughly assured in his heart and conscience, that God hath chosen him to eternall life, hee must not rush presently into *Predestination*, into Gods secret Counsell: but he must enter into himselfe, to trie, and examine, whether hee bee rightly *Called*: for as the surest way to come vnto the Sea, is first to finde out a riuer; so concerning our saluation, the plainest & surest way, to finde out the depth of Gods counsell, is first to come vnto *Calling*, vnto *Iustifying*, which are as sweet and liuely springs flowing from the same.

We know, and see daily by experience, wee are not able to discerne, wee cannot peirce with the eye, to see what matter the Sunne is of: but we can plainly see, and manifestly perceiue, both beames, and heat, and light proceeding from the same. So heere (concerning the first point of *Predestination* alone)

alone) wee cannot conceiue it, wee are not able to peirce it, for it is the way, which the Eagles eye hath not ſeene: but *Calling* and *Iuſtifying*, which are as heate and light proceeding from the ſame: thoſe we may as comfortably perceiue, as wee doe ſenſibly feele the heate and operation of the Sun. Here then, is the dutie of a true Chriſtian, heere is the part of a religious and good man indeede, not to venter his ſaluation vpon a bare ſpeech, & preſumption of *Predeſtination*: but to vſe all meanes poſſible which God hath ordained.

That he may truely bee *Called*, to heare the word of God, and to ioy in hearing of it, with loue, and with a deſire to profit, that hee may bee *Iuſtified*, (when he hath heard) to be feruent in prayer, zealous of well doing, and abundant in all good works of Charitie: that he may be *Glorified* in the life to come, to conſecrate both ſoule and bodie, and all the whole courſe of his life vnto God, that ſo growing vp from faith to faith, from vertue to vertue, from hearing to beleeuing, from *Calling* to *Iuſtifying*; at length, Gods ſpirit may certifie our ſpirits, that wee are his, our bodies his, our ſoules his, and we ſetled, and ſealed vp in a Chriſtian ioy for euer.

Wherefore, I beſeech you all, by the mercies of God, and I intreate you, as you hope to ſtande with comfort, before God and his Angels at the laſt day: euery man lay hould vpon his ſoule betimes: doe not eſteeme the loue of any thing in this

World

World, more then the loue of God, purchaſed in his Sonne Chriſt Ieſus. Take heede, and beware of this prophane ſpeech: *If I be ſaued, I am ſaued*; vtter it not in word, thinke it not in heart, away with it: For God is not the cauſe of our condemnation, it is our ſelues (Woe vnto vs wretches) vve our ſelues are the workers of our owne deſtruction. *Wiſedom.* 1.13. *O ſeeke not Death in the error of the ſoule, and deſtroy not your ſelues, with the workes of your owne hands. Bis interimitur, qui ſuis armis interimitur.* Euery man catch hould vpon this *haine*, work and make ſure his ſaluation, and ſtriue to walke before the Lord in truth, and with a perfect heart. On the one ſide, let no man paſſe on, in a ſecure and careleſſe courſe of life: nor on the other ſide, curiouſly prie into the hidden counſell of the Lord; but euerie good Chriſtian, with an humble ſpirit, with an honeſt minde, with a cheerefull and good heart, ſeeke to apprehend thoſe meanes which God hath appointed for his ſaluation.

Wiſd. 1.13

The

Iuſtification.

The third *Lincke* of this *Chaine* is *Iuſtification.*
Whom he hath *Called*, thoſe he hath *Iuſtified.*

IT is a principle in reaſon. *Actio perfecta non recipitur, niſi imperfectè primò*: An habit is not gotten at the firſt, the worke of our regeneration is not wrought on a ſodaine. But as the *Pſalmiſt* ſaith: *The Godly grow from ſtrength to ſtrength*: and the wiſe man ſheweth how: *The light of the righteous ſhineth more and more, to the perfect day*: So here, the *Apoſtle* (foote by foot) leadeth vs from one degree vnto another, till at lenght, wee may come to make our election ſure. This *Iuſtification*, it goeth a ſtep farther then *Calling*. For *Calling*, is an enlightning the mind with ſpirituall knowledge: *Iuſtifying*, an eſtabliſhing the heart with a grounded perſwaſion: *Calling*, is the beeginning of conuerſion, but *Iuſtifying* is a full clearing of the heart: *Calling*, is the firſt change of one that is regenerate, but *Iuſtifying*, is the full perſwaſion of the Soule, when the ſpirit of grace reſteth in vs, and wee ſetled and truely ſanctified in an holy and Chriſtian courſe of life.

Pſal. 84. 7.

Prou. 4. 18.

So then, when wee haue not onely ſorrowed for ſinnes paſt, which is the firſt ſtep of our *Calling*: but further

further, when wee are renewed in ſpirite, and ſo changed in our life, that for the moſt part our thoughts, vvords, and vvoorks, are guided by the
Rom. 8. 14 good ſpirit of God, for (*as many as are led by the ſpirit of God, thoſe are the ſonnes of God*) then we may aſſure our ſelues, that vve are *Iuſtified*. How ſoeuer vve be choſen from the beginning by Gods loue, and after *Called* by his word, yet there is neuer aſſurance vnto vs, vntill the holy Ghoſt hath ſealed it vp in our hearts, which ſealing is our *Iuſtification*.

Thus to aſſure vs of our *Iuſtification*, it is not enough to be *Called* to the knowledge of ſaluation in Chriſt by his word; but after this knowledge, to lay hold vpon Chriſt by a working faith, and ſo to hold on, and continue ſtill, an holy, Chriſtian,
Pro. 27. 19. and ſincere courſe of life, that at length, as *Salomon* ſaith: *In water, face anſwereth face*: ſo in this vvorke of *Iuſtification*, our ſpirit may anſwere vnto Gods ſpirit, that we are his. Euen as the pure and Chriſtall Glaſſe, doth liuely repreſent the image, vvhich is ſet before it: ſo the heart once *Iuſtified* by a liuely faith in Chriſt, in ſome good meaſure doth expreſſe the image of God, and ſtriueth to come vnto this marke, which is here propounded, namely our *Glorification*.

Glori-

Glorifying.

He fourth *Linck* of this *Cheine* is *Glorfying*. Which *Glorifying*, is the higheſt ſtep of Salomons Throne: it is that exceeding great reward, which God promiſed vnto *Abraham*: it is that eternall weight of Glorie, whereof, I neither know, how to begin, nor how to make an end of ſpeaking. *In vita æterna, facilius poſſumus dicere quid ibi non ſit, quàm quid ibi ſit.* In deſcribing the glorie of the world to come, it is eaſier to expreſſe what is not there, then what is there. For ther is no diſcontentment, nor griefe, no faintneſſe, nor infirmitie, no mourning, nor miſerie, no corruption, nor death; but ioy, and fulneſſe of ioy for euer; ſuch ioy, as if we had once taſted, wee vvould diſpiſe the pleaſures of a thouſand vvorlds in hope of aſſurance to enioy it. For, after vvee haue vvaded through the miſeries of this life, at length (in the twinckling of an eye, in a moment, with the ſound of a Trumpet) vvee ſhall bee carried into the heauenly Paradiſe, into *Abrahams* boſome: thouſand thouſands of *Angels* and *Saints*, ſhall receiue vs vvith ioy and ſinging: Our meate ſhall

Aug. de. ſimb. lib. 3

bee that breade of life, and that Heauenly *Manna*, vvhich vvill taſt like vvhatſoeuer thing vve deſire: our drinke ſhall bee the water of life; which, if vve haue once taſted, vve ſhall neuer thirſt againe; our mirth and muſicke, ſhall be the ſong of the *Saints*:

Reue. 5. 13 *Alleluia, honour and praiſe, and glorie bee vnto him, that ſitteth vpon the Throne, and vnto the Lambe for euermore.*

There ſhall vve reioyce continually in the preſence of the holy ONE, Wee ſhall be his Saints, and hee ſhall be our God: neither ſhall vve feare death any more, neither ſorrovv, nor crying, nor feele any vvant againe.

The Lord of Hoſtes, vvho is the King of glorie, he will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments ſhall bee vvaſhed pure, in the bloud of the Lambe, and all teares ſhall bee vvaſhed from our eyes.

There ſhall vvee ſee the Courts of the Lord of Hoſtes, nevv *Ieruſalem*, the Citie of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himſelfe ſhall be our light, and with him, vve ſhall ſhine as the ſtarres in Heauen.

Heere ſhall vve bee clothed vvith vvhite robes, the innocency of Saints; vvee ſhall haue *Palmes* in our hands in token of victorie; We ſhall bee crowned vvith a diadem of pure gold, which is immor-

talitie

talitie: and ſeruing God a vvhile in this ſhort life, there ſhall vve haue riches, vvithout meaſure; life, vvithout death; libertie, vvithout thraldome; ſolace vvithout ceaſing; & ioy, without ending. O, bleſſed are they (Lord) that dwell in thy houſe, where the Sonne of God in glorie, is light vnto their eyes, muſicke vnto their eares, ſweetnes vnto their taſt, and full contentment vnto their hearts: vvhere, in ſeeing, they ſhall knovv him; and in knowing they ſhall poſſeſſe him; and in poſſeſsing, ſhall loue him; and in louing, ſhall receiue eternall bleſſedneſſe, that bleſſed eternitie, the Garland vve run for, and the crowne vve fight for. In a word. Heere we ſhall come vnto the end of all our deſires, for what els is our end, but to come to that endles glorie which hath no end.

The *Queene* of *Sheba*, vvhen ſhe had ſeene the riches and royaltie of *Salomons* Court, ſhe ſaid vnto the King: It vvas a true vvord, vvhich I heard in mine owne land, of thy proſperitie and happineſſe, but novv I haue ſeene it vvith mine eyes, ſo, the one halfe is not tould mee: ſo concerning the glorious fruition of eternitie, in the life to come, vvhat-ſoeuer may poſſiblie bee deliuered by the tongues of men, yet vndoubtedly the one halfe cannot be tould vs. 1. King. 10. 6.

By this place of Scripture (thus riſing by degrees) the *Katharиſtes*, the familie of Loue, and the *Puritanes* of our times, vvould gather this con-

cluſion. Foraſmuch, as here are certaine degrees ſet downe, vvhereby Gods Church is builded, and whereby the members of the ſame doe grow vp in Religion: therefore now in this life by a Godly reformation, we may attaine vnto perfection.

This ſelfe conceited and head-ſtrong opinion of theirs, hath beene the firſt cauſe, and ground of all the troubleſome contentions, which long ſince haue beene raiſed; and now (at this day) are continued in our Church. For diuers men, while they take themſelues (as *Iob* ſaith) *The Onely-wiſe men*, and pure in their owne eyes, dreaming ſtill of a certaine imagined perfection, they neuer ceaſe to be clamorous to the Chriſtian Prince, troubleſome to the quiet ſtate, and diuers of them, very dangerous people, to the whole Church of God. In this verſe of our text, there is an end propounded, there is a marke ſet vp, vvhere-vnto, euery Chriſtian muſt labour to attaine, and ſtriue by all good endeuor, to come. But (alas) who can ſay that his heart is cleane, and man that is borne in ſinne, and conceaued in iniquitie, while hee is clothed vvith ſinfull fleſh, how can he attaine perfection?

That the Militant Church of Chriſt hath had imperfections in all ages, it is a plaine and an vndoubted truth. For, if euery member be imperfect, how can there be perfection in the whole? *Perfectio noſtra magis conſtat remiſſione peccatorum, quàm per-*

perfectione virtutum. Our perfection consisteth (rather) in the forgiuenesse of our sinnes, then in the perfection of our vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man trauailing a long iournie to a far cittie, hee doth not continually goe, but hee resteth here, and stayeth there, hee baiteth in one place, and lodgeth all night in an other, yet still hee is going forward, and holdeth on his iournie: so in this life wee are pilgrims, wee are trauailers, and howsoeuer we do seek another countrie, and striue to come vnto the citie of rest, yet in this iournie vve wander often out of the vvay, vve take many falles, wee haue many impediments; neither is it possible, the light of our Faith should still hold out, and neuer bee darkened in this pilgrimage, till in the life to come, we be made Citizens of that heauenly *Ierusalem*, which is aboue.

We conclude then with the sweete and modest saying of good Saint *Augustine*. *Hæc est perfectio christianorum, vt agnoscant se nunquám esse perfectos.* Herein stands the perfection of a Christian, to acknowledge himselfe, neuer to be perfect.

The Concluſion.

Now it remaineth (as was promiſed in the beginning) to ſhow the mutuall coherence of theſe words, and to knit vp againe the Links of this Cheine together.

HEere in foure words, are contained the foure cauſes of our Saluation. In *Predeſtination*, there is the efficient cauſe, which is Gods loue: In *Calling*, there is the materiall cauſe, which is Chriſts death, opened in his word: in *Iuſtifying*, there is the formall cauſe, a liuely faith: in *Glorifying*, there is the finall cauſe, which is euerlaſting life.

Thus, in *Predeſtination*, we behold *God the Father* choſing of his loue: in *Calling*) we heare *God the Sonne* teaching by his word: in *Iuſtifying*, we feele the comfort of *God the holy Ghoſt*, ſealing by his ſpirit. The fruit of all which: of Gods loue, choſing; of *Chriſts word*, *Calling*; of God the *holy Ghoſt*, comforting; the effect of all theſe is our *Glorifycation*.

So that, as we doe ſee farre with our bodily eie, yet reach farther with reaſon, which is the eye of the

the minde; but Faith (which is the eye of the ſoule) out ſtrippeth both: So, *Calling* enlighteneth the minde with ſpirituall knowledge: *Iuſtifying* goeth further, and ſealeth vp the heart with heauenly comfort: *Glorifying* out-ſtrippeth all, and doth rauiſh the ſoule with immortalitie.

Euery one of vs after this life, wee deſire, and hope to enioy eternall *Glorie*. Behold: *Conceditur in Predeſtinatione, promittitur in vocatione, oſtenditur in Iuſtificatione, percipitur in Glorificatione.* In *Predeſtination*, there is the firſt grant: In *Calling*, it is directly promiſed: in *Iuſtifying*, it is plainely ſhewed: in *Glorifying*, there is liuerie and ſeaſon, the full poſſeſſion of all. Barnard.

In *Predeſtination*, God beſtoweth vpon vs his loue: in *Calling*, hee graunteth the bleſſing of his word: in *Iuſtifying*, he yeelds the fruit of his ſpirit: in *Glorifying*, he doth wholy giue vnto vs himſelfe.

Here, are the ſweete ſprings, iſſuing out of *Nilus*, the head whereof cannot be found: heere are the foure pleaſant riuers, which water Paradiſe, which runne, through the Soule, with a Diuine vertue, and comfortably coole all our ſpirituall heat. Here is the holy and precious oyle, powred vpon the head of *Aron, the exceeding loue, and fulneſſe of grace*, powred vpon our head Chriſt Ieſus, and running downe to the skirtes of his clothing, to euery particular, and penitent member of his Church. Iohn. 1. 16. Of his fulneſſe haue all wee receiued.

Gen.1. Here, wee may see the spirituall regeneration
of the Soule, shadowed out in the first creation of
2 the World. In *Predestination*, there is the huge
and vast deepe; the darke forme whereof could
4 not be discerned: in *Calling*, the separating of light,
from darkenesse; of knowledge, from ignorance in
16 the Soule: in *Iustifying*, the *Sunne* is created, the
bright beames of his grace shine in our hearts:
26 in *Glorifying*, vve may behold the new *Adam*, fra-
med after the Image of God, and placed in the
paradise of immortall ioy.

Obserue heere (if you please) the kindnesse of a louing Father, vvho hauing many sonnes, beareth secret affection to some one, there is *Predestination*: this affection in his good time hee declareth, by making his will knowen, and his loue manifest, there is *Calling*: after this *Calling*, he causeth him to take vp his inheritance in Court, and giueth him earnest, in token of assurance, there is *Iustifying*: lastly, he enters into his fathers ioy, and is made heire of all, there is *Glorifying*.

Againe, in *Predestination*, the Heauenly husband-man chooseth out a plot of ground at his owne pleasure: in *Calling*, he soweth it vvith the seede of his vvord: in *Iustifying*, hee vvaters, and cherisheth it with his spirit: in *Glorifying*, hee reapes and carrieth into the barne.

Gen.45.5. Lastly, behould apparantly in *Predestination*, hovv *Ioseph* long before was sould into *Egipt*, by the

the determinate Counſell of *God*: by *Calling*, how hee vvas looſed out of priſon, and deliuered from the bondage of ſinne: by *Iuſtifying*, hovv his cauſe vvas made knowne, and ſo acquitted innocent: in *Glorifying*, hovv he vvas clothed in *Purple*, placed in the Kings Chariot, and made the chiefe of his Kingdome. Gen. 41 14. Pſal. 105. 19. Gen. 41. 42.

Now then, as Saint *Paul* ſaith to the Romans. *What ſhall we ſay to theſe things?* in like ſort, vvhat ſhall we ſay to theſe ſo excellent, ſo ſweet, ſo diuine miſteries? to theſe ſo comfortable teſtimonies of Gods loue? to this Ladder of *Iacobs*, whervpon none but *Angels* doe aſcend? to this inward working of the Spirit, which bloweth where it liſteth? to this Diuine and hidden purpoſe, which can not be deceiued? to this in-effable glorie of the Sonnes of God, which they doe expect and looke for? what ſhall vve ſay more effectuall, and more comfortable?

Can any thing bee ſet downe, more plainely, or knit vp more briefly? can any demonſtration be concluded more ſoundly? Whom the Lord hath *Predeſtinated*, before all time, thoſe doth hee *Call* in time: vvhom he *Calleth*, thoſe hee doth *Iuſtifie*: and whom he *Iuſtifieth*, thoſe will hee *Glorifie*.

Thus then, may euery true Chriſtian conclude, for the comfort of his Soule, and the aſſurance of his ſaluation for euer.

I am *Iuſtified* truely, by a liuely, and working

Faith, therefore I am *Called*: I am *Called* effectually by his word, therefore, I am *Predeſtinate*: I am *Predeſtinate*, and choſen of his free loue, from eternitie, and therefore I ſhall bee *Glorified* vnto all eternitie againe.

O ſetled comfort, O ſweete conceiued hope of ioy: That ioy, which ſtrength of Hels ten thouſand, can neuer take away. Wherefore ſhould we feare? whereof ſhall we be afraid? No, no force ſo mightie, ſo puiſſant, able to ouerthrow vs. No terror of ſinne, no plagues of death, no rage of the World, no power of the Diuell himſelfe. In all theſe, we are more then conquerors. For all things ſhall turne to the beſt, to them, that are ſetled in Gods feare.

That wicked, and moſt dangerous conſpiracie, plotted againſt the Lords annointed, when it came to the very pinch, when it was brought to the very height, was not all turned topſie-turuie, and vtterly diſapointed? This day we doe acknowledge it, with thankefull remembrance; this day, wherein, wee are all met together, in a moſt happie, and bleſſed peace; this day doth plainely witneſſe, that hee had the deliuerance, wee feele the comfort, the Church hath an endleſſe bleſſing, and God hath his euerlaſting praiſes.

O, behold what it is to be knit vnto God. For whom hee doth loue, who is able to wrong them? whom he hath choſen, how can they be reiected? whom

whom hee doth *Call*, how ſhall they bee ſhut out? whom hee doth *Iuſtifie*, who dare accuſe them? Whom God will *Glorifie*, how can they bee forſaken?

Seeing my Souſe is lincked to that *Chaine*, which can neuer be vnloofed, my ſoule grounded vpon that foundation, which can neuer be ſhaken, what ſhall make vs to diſpaire? nay, what is it, ſhall make vs to wauer, or doubt of the ſingular loue of God, which he beareth towards vs, in his Sonne Chriſt Ieſus? What ſhall ſeparate vs, from the hope of immortalitie, in the life to come? ſhall the wearifomeneſſe, of this troubleſome life? ſhall the diſcontentments of this tranſitorie World? ſhall a little ſickeneſſe, ſhaking this brittle houſe of clay? No, all the afflictions of this life, which are but for a moment, they are not to bee accounted worthy that exceeding, ſurpaſſing, eternall weight of glorie.

For God hath choſen vs before the world: he hath *Called* vs out of the World: he hath *Iuſtified*, vs in the World, and he will *Glorifie* vs in the World to come.

God hath *Choſen* vs not being: hee hath *Called* vs, being enemies: hee hath *Iuſtified* vs, being ſinners: and hee will *Glorifie* vs, being mortall wretches. Therefore we may cherefully ſing with *Dauid. Miſerecordia Domini, ab æterno in æternum.* The mercie of the Lord, is from euerlaſting, to euer-

euerlasting: From euerlasting *Predestination*, to euerlasting *Glory*, the one hauing no ending, the other hauing no beginning.

This blessed fruition of glorie, and immortalitie, that wee may feele the comfort of it, in our harts and consciences, now in this life, and hereafter enioy in the life to come, the Lord grant, euen for his blessed sonne Christ Iesus sake: to whom with the Father, and the holy Ghost, three persons, and one euerliuing God, be ascribed all power, glory, praise, and thankes-giuing, for euer, and euer.

Amen.

FINIS

THE SECOND SERMON PREACHED BEFORE THE KING.

BY
ANTHONIE MAXEY, Batchelar in Diuinitie, and Chaplaine to his Maieſtie in ordinarie.

The Points handled heerein are theſe.

That there is an Hardening.
That God Hardeneth not.
How men become Hardened.
Moſt wofull to be Hardened.
The meanes to auoid it.

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THE SECOND SERMON PREACHED BEFORE THE KING.

HARDENING.

Exod. 10. 20.

And the Lord Hardened Pharaohs *heart, and hee did not let the children of Israell goe.*

THE heart of Man is deceitfull and wicked aboue all things, who can know it? Iere. 17.

Although the Heart of man bee so little, that it will scarce serue a Kite for a baite, yet there are not more windeings, nor more turnings in a Maze, or in a Laborinth, then are in the heart of man. The Heathen were so forward in acknowledging a Diuine power, that rather then they would bee without a God, they gaue diuine honour to any kinde of creature.

The *Assyrians* worshipped Idols; the *Persians* Starres; the *Aegiptians* Plants, and all manner

ker of beasts; the *Gracians* their owne conceits, and the *Romanes* made their Citie a shop for all kinde of Gods. So many were the windings, and so infinite the turnings of the Heathen touching diuine worshippe; that *Varro* obserued in the world three thousand Gods. The dissolute and cunning Atheist, hee hath a fetch by himselfe a-lone, hee lets loose the Raines, and followes the streame of his sensuall affections, because hee conceiues in his heart, and cleane
Psal.14.1. contrary to the Heathen, saith there is no God at all. There is a third kinde, who though in show they outwardly acknowledge God, yet they againe haue an other winding, secretly to themselues they plod on, swallowing any sinne,
Zeph.1.12 for why? *The Lord will neither doe good nor euill.* Because there is not present punishment
Psal.10.12 for euerie sinne. *Tush all is well, no harme shall happen vnto vs; For God careth not for any thing.* Lastly, in these our dayes, there is a fourth sort, who haue a more strange turning than all the former. For many hauing a generall notion of Gods omnipotencie, hearing & reading sometimes of Gods *Election* & *Reprobation* (wherof they vnderstand no ground, nor conceiue aright) they will presume to commit any sinne; for (say they) *All is in God, no man can resist his power, if hee hath chosen me to life, I am sure*

for

for one, if otherwiſe (as hee did with *Pharaoh*) hee hath appointed mee a *Veſſell of his Wrath*, it is not poſſiblie to bee auoyded.

Such are the windings, and theſe are the turnings in the harts, and ſecret thoughts of men, either, euerie creature a God; or elſe no God; either a God that regardeth not ſinne, or elſe a God that cauſeth vs to ſinne. *Theſe turnings and deuiſes in the ſight of the Lord, are eſteemed as clay before the Potter.* Eſa. 29. 15.

To conuince the Palpable errours of the three former, I holde it not conuenient: For, to thinke, there is any one heere preſent. who doth acknowledge no God at all, or ſuch a God as regardeth not the actions of men, I hold it wrong to this holy aſſemblie, and I hope better things of this Chriſtian audience.

But to meete with this latter ſort, who leauing all good meanes of their ſaluation, doe inwardly fall away from God, and yet in their wilfull ignorance would ſhift off, and ſhoue the cauſe of their condemnation vpon GOD. For ſuch chiefely, haue I vndertaken the expoſition of this Scripture, in opening whereof I will touch theſe foure points.

First that there is

1 *An Hardening.*
2 *That God Hardeneth not.*
3 *How men become Hardened.*
4 *Most wofull to bee Hardened.*
5 *The meanes to auoid it.*

There

There is an Hardening.

Oncerning this first point. There are in the Scriptures two Greeke verbes, which are commonly vsed for this *Hardening*. The first is σκληρωὰ, which doth properly signifie, to drie vp and wither, vsed often in the 3. to the *Hebrewes*. 8. 13. 15. verses μὴ σκληρυνητε τὰς καρδίας ὑμῶν. *Harden not your harts*. The other verbe is πωρόω, which signifies to obdurate, or to make hard. *Ephe.* 4. 18. διὰ τὴν πώρωσιν καρδίας αὐτῶν, *They became strangers from the life of God, through the hardnesse of their harts*. Hauing thus recourse vnto the Greeke tongue, wee shall see, that in the hart of man, first, there is a drying vp, and a certaine withering: For in naturall things, and also in the soule, as there is a watering which is good and comfortable, so there is a drying vp, and withering which is dangerous and hurtfull. In the earth there is a watering, for the hills are

the teates, and the ſprings the milke to moyſten, and to water the valleyes. *Pſalme.* 104. *verſe,* 10. *Hee ſendeth the ſprings into the riuers which runne amongeſt the hilles.* In the earth
Ioel.1.20. there is a drineſſe, for (ſaith *Ioell*) *The people mourne for want of moiſture, the riuers of waters are dried vp, and the trees of the field are withered.* In the body there is a watering, for the *Liuer* is the ſpring of bloud that
Eccleſ.12.7 runneth into euery veine, and therfore *Salomon* calleth the *Liuer The golden well.* In the body, there is a withering, for *Dauid* complaineth in the *Pſalme.* 22. 15. *verſe, My moyſture is like the drought in Summer, and my bones are dryed vp like a pot-ſhard* As in the earth and body of man, ſo likewiſe in the ſoule, there is a watering and a withering. In the 4. of Saint *Iohn* and 14. verſe, there is mention of a *well of li-*
1.Cor.3.6. *uing waters for the Soule*: The preaching of grace in Chriſt is called the *watering of Apollo.*
Eſay.12.3. The Prophet *Eſay* ſaith, *with ioy yee ſhall draw waters out of the welles of Saluation.* Contrariwiſe, where this grace doth not water, there
Greg.mag. is withering. *Si ſpiritus irrigatio defuerit, omnis plantatio exareſcit.* Euery planting that hath not the watering of Gods ſpirit, it withereth
Pſal.1.3. and dries away: therefore ſaith the *Pſalmiſt, the godly, they are like the tree planted by the riuers*

ſide,

ſide, there is watering: *but the vngodly are as a Garden that hath no water, and as the Oaken leafe that fadeth*, there is withering. Eſay. 1. 30.

The other Greeke verbe is πωρόω, which ſignifies to harden. There bee *Phiſica & athica viciſſitudines*, there is a naturall and a ſpirituall Philoſophie. In the naturall courſe of things, there is a congealing and an hardening, as of the yce and froſt, which *Iob* very fitly calleth *the bands of Orion*: beecauſe by the cold Eaſt and North windes the water beecomes as a ſtone, and the clods are bound together, Contrary to this *Hardening*, there is a melting; *Hee ſendeth out his word, and melteth them*. As when the Froſt doth giue, and the ſhowers fall, which *Iob* calles in the ſame place, *The ſweete influence of Pleiades*. Both in nature, and in the ſoule alſo, there is a *Reſoluing*, and a *Hardening*: *Deut. 32. verſe 2.* The word is called *Dewe*, and there is a thaw or ſpirituall melting, when the heauenly dewe doth cauſe the ſoule to giue, and to reſolue into teares of Repentance: ſo in the 2. of *Kings. 22. 10. Ioſias heart did melt, when hee heard the Law read*. When King *Dauid* had committed murther and adulterie, very grieuous ſinnes; hee neuer be-thought himſelfe of the matter, but began to congeale, and to bee *Hardened* in his ſinne; but aſſoone as the Iob. 38. 30, 31. Pſal. 147. 18.

Prophet *Nathan* had awaked him, and his heart (like *Gedeons fleece*) had druncke vp the heauenly dewe, then presently *Dauid* beegan to relent, his soule melted with sorrow, and as appeareth in the 51. *Psalme*, he resolued into teares of Repentance. *Hezechias*, when God had giuen vnto him a sodaine and triumphant victorie ouer the host of *Zenacharib*; presently after, in the pride of his heart, he forgat God and began to congeale in sinne: but as soone as the word of the Lord came vnto him by the Prophet *Esay*, then presently his hart melted, the bloud of his soule flowed forth in his repentant teares, as appeareth in the 38. of *Esay*: *hee turned his face vnto the wall, and wept bitterly.*

Esay. 38. 3.

Now, as there is a *Melting*, so also there is an *Hardening* in the soule, and that is, when the custome of sinne hath beaten such an hard tracke, and so trampled the soule, that the word of God (the seede of life) cannot enter. This is expressed in the 13. of Saint *Mathew*, by the parable of the seede which fell by the high way side, where there was such an hard way, such a beaten path made by the common entrance of sinne, that the seede could take no roote, but the diuell comes like an *Harpie*, and deuoureth it, before it can enter: For example here-

hereof, we will take *Cain*, and King *Pharao*, whom my Text concerneth: *Cain* hauing ſlaine his brother *Abell*, and committed horrible murther: the word of the Lord came vnto him ſaying: *Where is thy brother Abell?* did *Cains* heart relent? did he confeſſe and ſay, I haue ſinned? or did he reſolue into teares with *Dauid*? no ſuch matter: but firſt he anſwered with a foule word: *I cannot tell where he is*: then hee diſpiſed the Lord to his face, as if hee ſhould ſay, you may goe looke him, *am I my brothers keeper?* marke but this anſwere of *Cain*, and his cariage therein, and you neede no other example of an heart that is *Hardened*: neither affection in kinred could touch him, nor ſhame of the world check him, nor the bloud of his ſlaine brother moue him, nor the glorious preſence of the Lord aſtoniſh him, nor the guilt of his owne thoughts raſe him, nor (at laſt) the quickening word of God, which is powerfull to raiſe the very dead; none of theſe could any whit reuiue him. *Triplex circa præcordia ferrum*, as *Iob* ſaith of *Leuiathan, his heart was harder then the nether milſtone.* Harat. Tob. 41. 15.

Pharaoh, when the word of God came vnto him by *Moſes* and *Aaron*, hee was ſo farre from yeelding, that hee ſeemed preſently as though hee would haue fought with God; *Who is the* Pharao.

Lord? I know no Lord, neither will I let Israell goe. And whereas the word, and miracles ioyned with that word were sufficient to conuince any liuing: *Pharaohs* heart was so stonie, that though by a strange Miracle, all the water in the land were become bloud, and did sauour most wholesomely, yet it is saide, *Pharao went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cryed to the Altar of *Ieroboam*, *O Altar, Altar*, heare the word of the Lord: *the Altar heard, and claue a sunder.* But the word of God which in *Ieremie* 23. 29. is called an *Hammer*, because it bruiseth the stonie hearts of men, this *Hammer* with ten miracles gaue ten mightie strokes at *Pharaohs* heart, and yet it could neuer bruise it.

Exod. 7. 23

1. King. 13.

Thus wee may plainely see, there is a *watering* by Grace, and a *melting* by Gods word, as appeareth by *Dauid* and *Hezechiah*, who resolued into teares: againe through want of Grace, there is a *withering*, and by custome of sin there is an *Hardening*, as in *Caine* and *Pharaoh*, whose hearts the word of God could not pierce, but the more they were beaten on, the more hard and flintie they became.

God

God Hardeneth not.

IT Remayneth in the ſecond point to diſcuſſe, whether this *Hardening* bee of God. In opening whereof it is very ſtrange to heare how vntrulie, how vncharitably we are charged by our aduerſaries, not onely *Campion* and *Bellarmine*, but eſpecially in certaine Articles or *Forcible Reaſons* lately publiſhed, wherein it is directly ſet downe, that the Proteſtants doe make God *the author and onely cauſe of ſinne*, that they deride *Gods perimiſsion*; & plainly affirme, *God is worſe then the Diuell, and ſo are bound in conſcience neuer to aske God forgiueneſſe for their ſinnes.* Oh fearefull blaſphemie, and wordes vnſeemelie Chriſtian eares: Where is Modeſtie? where is truth and Chriſtian pietie? Is this our doctrine? doe wee thus teach? no verely: both in word and writing we acknowledge the Lord our God Article. 5.

to bee full of compaſſion and loue, the bowels of his mercie ſweet and amiable; he would not the death of any, hee is gracious and kinde, gentle and readie to forgiue, and (to the death) wee affirme, more then moſt holy, pure and iuſt are all his workes and waies: therefore the Lord be iudge betweene them and vs, and lay not this ſinne vnto their charge.

Touching this doctrine, how ſinne firſt came to bee, how it came in, where it firſt tooke beginning; and that God is not the author of it, I haue ſhewed heeretofore in handling the *Goulden Cheine*, the meanes of our ſaluation: namely, that the Diuell was *Primitiuus peccator*, the
Iohn. 6. firſt offender: for he ſinned from the beginning; ſo that from him ſinne firſt boyleth vp, as out of the maine Sea; from Sathan when it comes to *Adam*, it ariſeth as out of a Spring; from this Spring it is reſerued in nature as in a Conduit; from nature conuaied to concupiſence (as by a pipe), and from thence doth flow all the miſchiefe and wickedneſſe that is in the life of man. Well then: if ſinne doe proceede from the ſuggeſtion of Sathan woorking through our owne concupiſcence; & ſo God wholly freed from all imputation of euill: why is it ſo often ſaid in the Scripture, *Deut.* 2. 30. *And the Lord hardened the heart of* Sihon *King of* Heſhbon, *and made him*

him obſtinate: Ioſhua the 11. 20. *It came of the Lord to harden their hearts*: and here often in the booke of *Exodus*, *and the Lord hardened the heart of Pharao.*

To make this plaine: it is a point well knowen vnto the learned, that this ſpeech (where it is ſaid) *God Hardened*: the Hebrew Dialect doth ſignifie a permiſſion, and not an action. Verbes that ſignifie to doe, they often expreſſe a ſuffering and not a doing. *Deſtruit cum deſerit*, God is then ſaid to *Harden*, when hee doth forſake. *Impios cum non retrahit a malo culpæ, dicitur dimittere*. As the enduing with grace is the effect of Gods *Electiõ*, ſo the with-holding of his grace is the effect of *Reprobation*. *Dei includere eſt clauſis non aperire*, ſaith Saint *Gregorie* vpon the 12. of *Iob*, and foureteene verſe. Euery action hath his qualitie from the roote of the affection, and from the intention of the *Author*: *Deus autem (quoad peccatum) non habet poſitiuè velle, ſed tantum priuatiuè*, Touching ſinne, God hath no *Poſitiue* will, but onely in regard of former ſinnes a *Priuation* of his grace. To bee ſhort: God doth *Harden*, as Saint *Auguſtine* ſaith: *Non malum obtrudendo, ſed gratiam non concedendo*, not by cauſing vs to commit ſinne, but by not graunting vnto vs his grace. I, but how comes it to paſſe, that wee aſwell as others) *are*

Flaccus. Illiricus. P. Lomb. li. 1. diſt. 41 Tho. Aquin. 1. 1. q 23. arti. 3.

Auguſt.

are not partakers of Gods grace? why haue not wee alſo his good Spirit to direct and guide vs?

August. Saint *Auguſtine* makes it plaine againe. *Non ideò non habet homo gratiam, quiâ Deus non dat, ſed quiâ homo non accipit*: men become *Hardened*, and want the ſpirit of grace, why? not becauſe God doth not offer it vnto them, but beecauſe they receiue it not, when it is offered. For example: One of vs beeing ſicke, and like to die, the Phiſicion knowing our caſe, hee takes with him ſome preſeruatiue to comfort vs, and comes to the doore and knocks; if wee will not, or be not able to let him in, wee periſh and dye, and the cauſe is not in the Phiſition, but in our ſelues that let him not in. Ἁμάρτημα νόσημα. Sinne is a diſeaſe, wereof wee are all ſicke, for we haue all ſinned: *Romanes.6.12.* verſe. Chriſt, he is the Phiſicion of our ſoules: *Venit de cælo magnus medicus, quia per totũ vbique iacebat ægrotus.* Chriſt the great Phiſicion came downe from heauen, becauſe all mankind was generally infected. He comes to the doore of our hearts, and there he knocks. *Reuel.3.20. Behold, I ſtand at the doore and knocke*, He bringeth with him ἄρτον τῆς ζωῆς, the bread of life, his eternall word to comfort vs, if wee let him in, if wee open the doore of our harts, he will come in, and ſuppe with vs, as hee did vvith *Mary*, and forgiue vs all our ſins;

Plato de leg.10.

Aug.in Mat.9.12.

Iohn.6 35.

Luke.10.

but

but if wee will not, or through long contagion of our ſinne bee not able to let Chriſt in, we die in our ſinnes, and the caſe is euident, not becauſe Chriſt doth not offer grace, and comfort vnto vs, but becauſe we receiue it not, when it is offered. *Meritò perit ægrotus qui non medicum vocat, ſed vltrò venientem reſpuit*, worthily doth that ſicke patient periſh, who will neither ſend for the Phiſicion himſelf, nor accept of his help, when it is offered. Muſculus

More plainely thus, in the 14. of Saint *Mathew*. Our Sauiour walking on the Sea, hee bad Saint *Peter* come vnto him, who walking on the water, ſeeing ſtorme and tempeſt ariſe, his hart fayled, and hee began to ſincke, vpon his crie vnto our Sauiour, hee preſently ſtretched forth his hand, tooke him into the ſhippe, and ſaued him. This world (wee know by daily experience) it is a ſea of trouble and miſerie: our Sauiour (as hee ſaid to Saint *Peter*) ſo moſt louingly hee willeth euery one of vs to come vnto him: as wee walke, ſtormes and tempeſts doe ariſe, through frailtie of our fleſh, and the weakneſſe of our Faith, wee begin to ſincke, our Sauiour he ſtretcheth foorth his hand, he giueth vs ὄργανον ὀργάνων his *Word*, his *Sacraments*, the good motions of his ſpirit, to ſaue vs from ſincking, and to keepe vs in the ſhip of his Church:

if

if wee refuse those meanes, wee perish, we sinck in our sinnes, why? not because *Christ* doth not most kindly put forth his hand vnto vs, but because in want and distresse wee lay not holde vpon him. *This is condemnation, that light is come into the world, men refuse it, and loue darkenesse more then light.* Our blessed Sauiour with great louing kindnesse, hee doth inuite all men to his *Great Supper*, if we make excuses, or wilfully refuse to come, hee may iustly pronounce, *none of those that were bidden shall euer tast of my supper.*

Iohn. 3. 19.

Luk. 14. 24

Therefore let not men deceiue themselues, and complaine as though God did harden their hearts and denie them grace and mercie, for as *Ionas* saith in his second Chapter, and 8. verse: *They forsake their owne mercie. Deus prior in amore*, God neuer hateth vntill hee bee first hated, and so I conclude with Saint *Ambrose*: *Nemo tibi Christum potest auferre, nisi te illi auferas*, no man can seperate Christ from thee, except first thou doest seperate thy selfe from him.

Iohn. 2. 8.

Ambrose. Nemo eũ amittit nisi qui dimittit. Aug. cõfess.

This is plainely to bee obserued in *Pharao*, had hee (being long before peaceablie seated in a rich and mightie Kingdome) made right vse of the blessings of God, had hee at the first, or often-times after, yeelded vnto the word of the Lord, hee had neuer come to the state of *Hardening*, nor left himselfe such a fearefull

spectacle

ſpectacle of Gods wrath for euer. But *Pharao*, feeling wealth and reuenew comming ſo faſt and aboundantly, that hee builded new Cities (*Pithom* and *Raamſes*) to lay vp his treaſures, Exod. 1. 11. his heart was ſo bent and ſet vpon Couetouſneſſe (ſuch multitudes of people moyling and labouring in ſundry workes for his profit) that in no caſe hee could endure to heare of their Exod. 5. 2. departure. Firſt, hee ſaid flatly, they ſhould not Cha. 7. 11. goe; Secondly, hee ſought to ſhift off the matter, affirming the miracles not to bee done by Gods hand, but by inchantment; Thirdly, hee 8. 25. yeelded they ſhould offer ſacrifice, but onely in his owne land; Fourthly, hee was content they ſhould goe ſacrifice out of his land (but ſtill hee would condition with God) *None but* 10. 11. *the men ſhould goe*; Fiftly, the men ſhould goe, 10. 24. the Women goe, the Children goe, but their ſheepe and Oxen (wherein their wealth ſtood) ſhould not goe.

Thus *Pharao* (through a wretched and gripple minde) neuer left winding and turning, dallying and preſuming of the Lords mercie, and patience, till adding one ſinne vnto another, his heart became *Hardened*: Nay notwithſtanding ſo many miracles, and that before hee confeſſed the Lord to bee God, *hee and his people ſinfull*, and earneſtly deſired *Moſes* to pray for him,

yet

Obserue here how fearefull a thing it is, wilfully to sinne against our owne conscience.

yet contrarie to his owne thoughts, and against his owne knowledge, when hee saw the people of Israell were gone, he flies to strength of war, hee cals his Captaines, he musters his people, hee gathers his Chariots, hee pursues vvith all might and maine, till at last both hee and his (ouerwhelmed in the sea) receiued the fearefull and finall iudgement of wilfull disobedience. Now then let all the earth know the goodnesse of the Lord, and wisely obserue his loue vnto mankinde for euer. It is true, *Pharaohs* heart was *Hardened*, and hee with his Nobles vtterly ouerthrowne. But beefore this ouerthrow, all meanes possibly that could bee, were vsed to winne *Pharao*. Blessing vpon blessing before receiued; punishment vpon punishment after inflicted; *Moses* still and againe prayed for him; *Aron* euer and anon perswaded him; the plagues to astonish him, were sodaine & exceeding wonderfull; the deliuerance, to winne him, was present, and more miraculous: the *Enchanters* confessed, the *People* cryed out, his *Seruants* were offended, *Aegypt* was almost quite destroyed, the land of *Goshen* was still vntouched; God againe, and againe, and still againe was entreated, and yet *Pharao* remained obstinate. Shall we then say that God *Hardened Pharaohs* heart? Bee it farre from vs: for it is directly set downe in the

ninth

ninth Chapter, 34. verſe. *And when Pharao ſaw the haile and thunder were gone, he ſinned againe, and Hardened his heart*; and againe the 8. Chap. 15. verſe. *When Pharao ſaw that he had reſt, he hardened his owne heart.*

Oh, I would to God it were onely *Pharaohs* caſe, and that we alſo being Chriſtians did not abuſe the long forbearance, and much louing kindeneſſe of our God. For, now feare of the ſtorme is ouer, but euen one yeare or two: now that our louing God through his vnſpeakeable mercie hath ſo ſweetely ſet all in order, that all Nations round about vs ſtand amazed; now that he hath ſetled amongſt vs a moſt happie and religious peace; now that hee hath giuen honour, plentie, and reſt throughout all the Land; ſtil, ſtil wee dally and trifle with the Lord, according to our priuate humors, and ſeuerall ſectes, wee will not profeſſe the Goſpell, except wee firſt condition (as *Pharao* did) both with our God & King: with humble hearts we do not ſubmit our ſelues peaceably to ſerue the Lord: For this bleſſed *Cataſtrophe*, our ſoules flame not with thankefull loue, neither (as they ought) breake forth into euerlaſting praiſes: Nay, whereas the word of God came tenne times to *Pharao*, willing him to let the people of Iſraell go, & ſerue the Lord, the ſame word comes an hundred times ten to our

Behold our vnthankfulnes to god enioying ſo religious and peaceable a Prince.

hearts, crying and beating vpon vs to haue vs let go our contentious, our carnall and peruerſe affections, and yet we neuer relent at the ſame.

Eccus. 37 14. *A mans heart will tell him more then ſeuen watchmen on a Tower:* We know, we know (euery one in his owne boſome) the ſinnes, which we ſecretly foſter, and will not let goe. But as Saint *Paule* exhorteth the Iewes, *Hebrewes*, 3.12. ſo I aduiſe you in the name of God. *Take heede, take heede, leaſt in any of you there be found a falſe and an euill heart, to depart from the liuing God.* For aſſuredly it is a fearefull and bitter thing to carie euer a ſelfe-wilde and peruerſe minde, to reſpect meerely the applauſe of men, and fading pleaſures of this life; ſo, inwardly falling away from God, and looſing the bleſſed comfort of our ſaluation. O Sauiour ſweete, and ſecret hope, turne vs that we may be turned; bow our hearts, and the hearts of our ſeede vnto thee, that wee may feare thy iudgements, acknowledge thy goodnes, and ſtand faſt in thy loue for euer.

How

How men become Hardened.

THE third point is to ſhow how men become *Hardened*; in opening whereof, wee are to vnderſtand that there are three ſorts of *Hardening*: *Naturalis*, *Voluntaria*, *Iudicialis*. The firſt is by *Nature*, the ſecond by *habite* and *Cuſtome*, the third by the *Iuſt iudgement of God*. The firſt is the forgetfulneſſe or dulneſſe in a naturall man, when hee ouerſhootes himſelfe, for want of wiſe obſeruation and remembrance.

In the ſixth of *Marke*, our Sauiour Chriſt fed fiue thouſand men with fiue loaues, and two fiſhes, a miracle ſufficient to proue vnto his Diſciples, that hee was the Sonne of God. Yet preſently after, when hee came walking on the Sea and cauſed the winde to ceaſe, they ſtood amazed, and did not acknowledge his *Diuinitie*; for (ſaith the Scripture) in the 52. verſe. They conſidered not the miracle of the loaues, becauſe *their hearts were hardened*, that is, through naturall imperfection they had forgot it. Mark. 6.

Gods children may be blinded in mind, and hardened in heart for a time.

Secondly, there is an *Hardening* by *habit*, when

(through a careleſſe ſecuritie) men doe continue in ſinne, & take ſuch a cuſtome, as they can hardly leaue. So *Simon Magus*, his heart by cuſtome was ſo long bent, and ſet vpon couetouſneſſe, that beeing conuerſant amongeſt the Apoſtles, and daily imployed in moſt diuine and holy actions. Yet euen then, his minde and thought ſtill ranne vpon money, vpon gaine. This is *Habitualis obduratio*, an *Hardening* which growes, by continuance in ſinne. Hee that is in this caſe, it ſtands him vpon to gather vp his ſpirits, and ſtrongly to reſiſt ſinne, to ſequeſter himſelfe oft-times vnto deuout and priuate Meditations, to ioy in hearing the word, with reuerence to receiue the bleſſed Sacraments, eſpecially to bee feruent in prayer, for ſo Saint *Peter* willed *Simon*

Acts 8.22. *Magus: Repent and pray, that (if it bee poſſible) the thoughts of thy heart may be forgiuen thee.*

The third and laſt is *Iudicialis obduratio, an Hardning which proceeds from the iuſt iudgement of God. Cum peccatum fit pœna peccati*, when ſinne becomes a puniſhment to him that committeth

Rom. 1.2.7 it, as Saint *Paule* ſaith ἀντιμισθίαν τῆς πλάνης a recompence of former errours; when the thought is ſo poyſoned, the minde and ſoule ſo generally infected, that the ſpirit of God is vtterly quenched: no light of nature, no priuate counſell, no publike exhortation out of the word, no inward

motions

motions of Gods ſpirit can preuaile, but he goeth on ſo long, and is ſo far ſpent, that being paſt all feare to offend, careleſly he maketh no ſcruple of any ſin whatſoeuer; till at length finding in himſelfe no hope of recouery, either God ſtrikes him apparantly with his iudgement, as he did *Pharao*; or elſe by his death he paſſeth ſilent to the graue without repentance, as *Dives*; or in this life (as *Iudas* did) doth plunge himſelfe in the gulfe of deſperation. This is that *Hardening* which is heere meant of *Pharao*.

This *Hardening* is not all on a ſuddaine: *Non ruimus primo impetu vt Deo reluctemur*, no man is *Hardened* at the firſt. *Nemo fit repente miſer.* Calu. *Hebr.* 3.13. *Take heede leaſt any of you be Hardened through the deceitfulneſſe of ſinne.* The *deceitfulneſſe of ſinne*, it creepeth like a canker worme, it gathers, it ſteales vpon vs, and ſo vnder the foreknowledge of God, men come vnto *Hardening* by degrees. *Naturalis eſt ordo, vt ab imperfecto,* Tho. Aqui. *ad perfectũ quis moueatur*, It is a naturall courſe euen in euill (ſayeth the ſchooleman) by degrees to come vnto perfection. *As they that dwell in* Pſal. 84. 7 *Gods houſe, will bring forth more fruite, and then appeare before the God of Gods in perfect beautie:* ſo, on the contrary, the wicked are not *Hardened* all at once, but as they offende more and more, ſo by little and little they grow to the height of

sinne, and as the *Psalmist* saith, *they doe fall from one mischiefe to an other.*

Mat. 26 8. Iohn. 12 5 Mat. 26 25 48 Mat. 27. *Iudas* was first a cunning *Dissembler*; secondly, he became a secret *Thiefe*; thirdly, he grew to be an impudent *Lyar*; fourthly, he proued a bold *Traitor*; lastly, a desperate *Reprobate*.

The diseases of the body, they do not grow at one & the selfe-same time, they do first appeare but by riot, & distemperature vsed long before: so the soule infected with vncleane thoughts, and in youth accustomed to euill actions, at length commeth to the vncurable disease of *Hardening*. S. *Augustine* in the 8. of his *Confess.* doth open this point very plainely.

Aug. confess. 8.

First, the diuell by concupiscence suggesteth euill thoughts; euill thoughts egge on delight; delight towleth on consent; consent engendereth action; action bringeth forth custome; custome groweth to necessitie; and necessitie in sinning is the forerunner of death. For example, First, the diuell suggesteth enill thoughts, so he did vnto *Eue*, hee wound her in by tainting her thought, by telling her she should haue *all knowledge, and be as God*: this euill thought egged on delight; for as appeareth in the sixth verse, the Apple grew pleasant in her eyes; this delight towled on consent, for then shee tooke of the fruite, lastly, of consent came the action, for shee did

eate

eate and gaue it to her husband.

Now, when the action of sin is committed, ther doth not presently follow *Hardening*: for, if the hart doe melt and thaw, if the soule doe giue & resolue into teares of repentance for the same, then there is no *Hardening*. But, if from one action committed, we come vnto another, and so to the custome & continuance in sin, then are we snared with the cords of our owne iniquitie, and fettered with this chaine against the general day of Gods Iudgement. To make this plaine, I will show you by seuen degrees, as it were by seuen stayres, how men doe discend into this pit of *Hardening*.

The first step is *importabile*: Sin at the first, it is importable, it seemes vntollerable to be borne. One that hath ben religiously brought vp, hath ben accustomed to a milde and honest conuersation, and hath ben feareful to offend; at length, if through bad company, through his own weaknes, and the allurements of Sathan, hee falleth into any foule sin; at the first it is importable, it doth strike such an horror into him, that hee is in a wofull taking and grieuously tormented. This we may see by *Dauid*, who hauing alwaies a tender conscience, loath to offend, yet after ouertaken by committing murder and adultery, assoone as hee saw what he had done, hee was

1 Importabile.

mightely troubled, wherſoeuer he became, his offence ſo ſtucke in his thought, that in the 51. *Pſal.* 3. he cryeth out, *my ſin is euer before me*, that is, is continually in my ſight.

2 Graue. The ſecond ſtayer is *Graue, heauie*: for ſinne being committed twiſe or thrice, it is not as it was at the firſt importable, but it is heauie. Hee ſorrowes, and is grieued, but hee is nothing ſo troubled in minde, nor afflicted in conſcience as hee was before.

3 Leue. The third ſtayer is *Leue, light*: For he that hath vſed himſelf more often to ſin: that which at the firſt was importable, and afterwards heauie, at length becommeth light. This appeareth by the vnchaſt woman ſpoken off in the Prouerbs, who hauing had ſome practiſe in ſinne, ſhe makes no more matter of it, but lightly paſſeth it ouer with *wiping her mouth*, & ſaith *ſhe hath not ſinned*. Pro. 30. 20

4 Inſenſibile. The fourth ſtayer is *inſenſible, paſt feeling*, for after that ſin be made light of, and that there be no remorſe nor griefe for ſinne, then they grow paſt feeling: ſuch were the Iſraelites of whom the Prophet *Ieremy* ſpeaketh in his 5. Cha. and 3. ver. *Thou haſt ſmitten them, but they haue not ſorrowed, for they haue made their faces harder then a ſtone*, that is, they haue ſinned ſo long, that now they are paſt feeling.

5 Delectabile. The fift ſtaire is *Delectabile*. When men take pleaſure

pleasure in sin (as *Salomon* saith) *They reioyce in doing euill and delight in wickednesse.* Heereof Saint *Augustine* saith. *Tum est consummata infœlicitas, vbi turpia non solum committuntur, sed etiam delectant*: Then is the estate of condemnation certaine, when foule sinnes are not onely committed, but are delightfull also. Pro.2.14.

The sixt staire is *Desiderabile*, when (through delight) men grow to such a custome, that they inwardly desire to sin, so that as S. *Gregory* said: *Si nunquam moreretur, nunquã velle peccare desineret*: such a man, if he should neuer die, he would neuer cease to sin, for though he did not commit it in action, yet still he would desire it in thought. 6 Desiderabile.

The seauenth staire is *defensibile. When he hath gotten a forehead of brasse. Esay.48.4.* (as the *Psalmist* saith) when the tyrant doth boast that he can do mischiefe, *when he sits in the seate of the scorner*, when he doth not onely by habit desire to sin, and delight in it, but now hee will take vpon him to defend it. *Peccatum porta mortis, defensio est lumen inferni*, Sin is the high way to death, but the defence of sin is the very next step into hell, at this point were the *Iewes*, who being reproued for idolatry, *the Scripture saith*, they said *desperately*, we haue *loued strange gods, and them will we follow againe: they refused to hearken, and pulled away the shoulder, & stopped their eares, and* 7 Defensibile. Psal.1.1. Origen. Zach.7.11

Ier.2.25. Prou.18.3. *made their hartes as an Adamant stone. Impius cum venerit in profundum contemnit*, a dissolute liuer once growne to the height of sinne, becomes desperate.

Thus Sin, first it is *importable*, secondly, *heauy*, thirdly it becomes *light*, fourthly *past feeling*, fiftly *delightfull*, sixtly *desired*, and lastly to be *defended*. Here is *descensus auerni*, these be the staires that lead to the chambers of death, & the steps, wherby the reprobate do descend vnto finall destruction. Indeed, at the first, when sin is *importable*, & that we are wonderfully grieued for committing of it, there is great hope of recouery, & he that so feeling the wound of sin, doth ther stay the course of it, it is an excellent signe of saluation: *Initium salutis notitia peccati*, the first step of repentance is the first finding out, and acknowledgement of sin. In the second of the *Acts*, when they saw and knew their sin, they cryed out, *Men and brethren, what shall we do to be saued:* this horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sin is a burden vnto our soules, so that we would faine be eased of it, there is yet good hope: wee may see it by *Dauid* in the 38. *Psalme*. 4. ver. *Mine iniquities are gone ouer mine head, and are as a burden too heauie for me to beare*: the weight of this burden made *Dauid*

in the 18. ver. following, *to confesse his wickednes, and to bee sory for his sin*, it made him flie vnto God for ease: *O cast your burden vpon the Lord, for he will not suffer the righteous to fall for euer.*

Thirdly, when men make light of sin, surely danger is not far off, *for a threefold cord is not easily broken, and the third letting of bloud in the same veine is exceeding dangerous*: but yet still there is some hope, for though in the hot chase of our blinde and youthfull desires, though then for a time we account it a light matter, to commit this or that sin, yet god may touch our harts, *Christ may looke backe vpon vs, as he did on S. Peter, who denied him thrice*, his word may so strike vs, that we may come to know our selues, to see in what case we are, to bewaile our infirmitie, & so turne vnto God by prayer and repentance: *All these things* (as *Iob* saith) *will God worke twice or thrice with a man.* But if we come to (*insensibile*) to the fourth stayre, so that we grow *past feeling*, we sin daily and haue no sense of it, if there be no remorse, no griefe nor dislike of sin; wo be vnto vs; 2. *Amos. 6. For three transgressions, and for foure, I will not turne to Israell* (saith the Lord.) Without the infinite & extraordinarie mercie of God we are the sons of wrath, for then followeth this deadly wound of *Hardening*. It is a principle in Phisicke, *grauissime is agrotat, qui se non sentit agrotare,*

Iob. 33. 29.

O beware and sin no more.

ægrotare, if a man be ſicke, and know it not, out of queſtion, he is very dangerouſly and deadly ſicke, hee that findes in himſelfe no want of any thing (as the Church of *Laodicea*) οὐδενὸς χρείαν
Reuel. 3. 17 ἔχω, I ſtand not in need of any thing. This deadneſſe, this vnfeeling numneſſe, it is a plaine foreteller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it pricke and ſhoote, if it paine him, eyther it is healing, or elſe there is hope to heale it: but (as
Auguſt. Saint *Auguſtine* ſaith) *Quod non dolet, non pro ſano, ſed pro mortuo computandum*, if the wound bee ſuch, that it neuer cauſeth griefe, if it neuer ake nor ſmart, vndoubtedly it is dead fleſh, of neceſſitie it muſt be cut off.

To commit actuall and preſumptuous ſinnes, when a mans owne knowledge and Gods ſpirit cryeth in him to the contrary, theſe are woundes and grieuous woundes vnto the ſoule, and whoſoeuer hath gone on ſo far, that he doth delight in theſe ſinnes, ſo often, ſo long, that his minde is neuer troubled, his thoughts neuer checked, his ſoule neuer grieued, ſurely ſuch a one (being vtterly *paſt feeling*) is very neere to this fearefull eſtate of *hardening*.

Thus haue I ſhewed how, and after what ſort men become *Hardened*, not of my ſelfe, but as *S. Auguſtine* ſaith: *Ligatus teneor non ferro alieno*:

ſed

ſed mea ferrea voluntate, velle meum tenebat inimicus, et inde mihi funes facerat, et conſuetudini dum non reſiſtitur, facta eſt neceſsitas. A man becomes *hardened*, he is fettered, not by any other chaine, but by the cordes of his owne ſinne, the diuell by deceit gets power ouer the will, and ſo doth ſnare vs, and becauſe in the beginning wee did not reſiſt cuſtome, at length it groweth to neceſſitie. This is the very ſame in effect ſet down by Saint *Paule* in the 4. to the *Epheſians* 18. wher this manner of *Hardening* is alſo expreſſed: firſt Εσκοτισμενοὶ the minde is *darkened*, they cannot rightly diſcerne what to do, then, διὰ την ἄγνοιαν, they become ignorant, thirdly, comes in διὰ την πώρωσιν when the ſoule (for want of heauenly dew) beginnes to *wither* and *harden*, fourthly ἀπηλγηκότες *paſt feeling*, and laſtly giuen ouer to *commit all ſinne with greedineſſe*.

Moſt wofull to be Hardened.

NOw what a grieuous and lamentable eſtate it is to bee *Hardened*, let it pleaſe you with patience to obſerue a while, and you ſhall briefely vnderſtand.

The comfort of mans life in this world, it conſiſteth in the enioying either of temporall or ſpirituall bleſſings. But the ſtrong man hauing once got poſſeſſion, when a man is fallen away from grace, and his heart *Hardened*; how fearefull, how mournfull a caſe it is, it may manifeſtly appeare in this; for that ſuch men, they can haue no true ioy of temporall things in this world, nor any true comfort of the ſweet graces in the life to come.

Firſt concerning ſpirituall bleſſings. There is nothing more cheerefull vnto man, then the knowledge of his minde, nothing more excellent in him then the light of his vnderſtanding.

This

This knowledge, this light of nature, this vnderstanding and iudgement is vtterly extinguished. *Suffocatur naturæ lumen, cum ad huius abissi ingressum accedimus*, the light of nature is choked, when they once enter into this gulf of *Haraning*. Calu.

In man there is a threefold light. The light of the body which is the *Eye*; the light of the minde which is *Reason*; and *Faith* the light of the soule; by which we discerne *things that are not seene*. In the obstinate *their bodily eye is full of adultry, and cannot cease to sinne*. 2. *Pet*. 2. 14. Eph. 1 18. 1 Cor. 4. 18 2 Pet. 2. 14

The light of *Reason* which is the law of nature is extinguished. *Rom*. 1. 28. Lastly *Faith*, which is the light of the soule is wholy blinded, for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises. *Ebre*. 4. 2. Now if the *Eye*, which is the light of the body, if *Reason*, which is the light of the minde, if *Faith* which is the light of the soule be dimmed. *If all that light which should bee in vs, bee darkenesse. Iustissima pœna vt qui sciens rectum non facit, amittat scire quod rectum*: (saith Saint *Augustine*) It is a punishment that hee (who knowing) doth not well, at length should loose the knowledge of well dooing: so is it with the *Hardned* (as *Iob* saith) *The light of the vngodly shall bee darkened, and the wicked shall become blinde, because they have sinned against the Lord*. Rom. 1. 28 Aug. de libe. arbit. lib. 3. Iob. 18. 5. Zeph. 1. 17

The

The iudgement of the minde being thus peruerted, and Faith, which in all ſtormes and temptations ſhould guide the ſterne being ouerthrowne, there followes a generall ſhipwrack of conſcience.

Heb. 4. 12. *The word of God*, is ſaid to be ſharper then a two edged ſword, it pierceth the very ſinewes and marrow, it *diuideth the ſoule and ſpirit a ſunder*: how wonderfull it is in operation, how mightie to conuince our thoughts, how powerfull to quicken the ſoule; how comfortable to ſtrengthen our faith; I doubt not but moſt here to their endleſſe comfort doe effectually know. This word, this mightie word, which for the piercing operation is reſembled to Fire able to ſoften yron, this word it cannot mollifie the *hardened*. But as the bright beames of the Sunne doe *harden* clay, and ſoften wax: and as the ſweet drops of raine doe mollifie earth and *harden* ſand: ſo the heauenly and eternall word returneth not in vaine, but (by reaſon of different diſpoſition in the ſubiect) it illuminateth, it melteth the righteous, it obdurates and *Hardens* the wicked, *their hearts beeing fat, their eyes heauie,*

Mat. 13. 9. *and their eares ſhut, they ſhall heare indeed, but ſhall not vnderſtand, they ſhall ſee and not perceiue.*

Where the word of God cannot preuaile: there can be no repentance. It is true: The Scripture

ture saith, *at what time soeuer a sinner doth repet him of his sin from the bottome of his hart: God will put all his wickednesse out of his remembrance.* Thereupon many take their pleasure & glut themselues in sin, and at last they thincke to make all good by repentance: Indeed it is true if they can repent, but they must obserue what Saint *August.* saith, *qui promittit panitenti veniam, non promittit peccanti panitentiã.* God, who promiseth vnto euery one that repenteth forgiuenes, doth not promise vnto euery one that sinneth repentance. Repentance is the gift of God, and such as are *hardned*, because in times past they dispised the riches of his bountie and grace, his long suffering and mercie, that did call them to repentance; when they would they cannot repent: *Rom. 2. 5. after hardnesse, the hart it cannot repent.* Eze. 18 21. Aug.

If there can be no repentance. Then lamentation and teares are bootelesse Teares, they are the bloud of the soule, and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *Hardened*, though they should wash themselues in their owne teares, it will not preuaile. *Nihil prosunt lamenta si replicantur peccata*, teares are not accepted: where sinnes are still and againe double. *Ebr. 12. 17. Esau found no place to repentance though he sought the blessing with teares.* Bard. Ebr. 12. 17.

The holy and blessed Sacraments now presently to bee administred are *Pledges* of Gods loue, and *Seales* of our saluation. By Baptisme *he breaketh the* Rom. 4. 11

heads of the Dragons in the Waters: Et per Baptis-mum cœli ianua aperitur. And by Baptisme euen the dore of heauen is set open. The Sacrament of the
Psal.74.14 *Lords Supper*, it is *canalis gratiæ, et Lauacrũ animæ*, the Conduit of Grace, and the Bath of the Soule. What can be more ioyfull then by receiuing the signe of the Crosse, to fight vnder the banner of Christs loue, and to be knit into the misticall body of his Saints? what can be more ioyfull then to receiue that pure and princely blood, the least drop whereof being able to redeeme a thousand worlds. I may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my body hath sinned, his body hath made amends; if my Soule haue sinned, his Soule hath made a recompence: and therefore both soule and bodie are his, and so we firmely and fully setled in a christian ioy for euer.

These holy and heauenly Sacraments are not effectuall in the obstinate. *Iudas* notwithstanding hee was a disciple of our Sauiour, and that blessed hand (which after for his sake vvas nayled on the Crosse) did reach him the bread of life. Yet he was so *Hardened* with secret sinne and a trayterous disposition: that as soone as hee receiued the
Ioh.13.27 sop, the Diuell entred into him, tooke full possession of him, and so brought him to a most fearefull end.

Prayer, what meruailous things it hath brought to passe? and indeede what greater comfort can there bee to a distressed minde, then to open our griefe;

griefe; to poure out our complaints, and eaſe our wounded hearts, by making our mone vnto God, by faithfull and humble prayer: yet in thoſe that are *Hardened*, *prayers* of themſelues are fruitleſſe. *Iohn.9.31. God heareth not the prayer of ſinners*, that is, of ſuch as retaine a will to ſinne. *Dauid* ſaith, *Hee that enclineth his hart vnto wickednes, God will not heare his prayers.* Pſa.66.18.

To hope in the prayer of others that alſo is in vaine. *Ier.7. 16. Becauſe you haue done theſe things, and I ſpake vnto you and you would not heare, therefore thou ſhalt not pray for this people, nor lift vp, cry, nor entreat me, for I will not heare. Though Noe and Iob, ſhould intreat mee, though Moſes and Samuell ſhould pray vnto mee, yet will I not heare, neither be entreated.* In the 15. of the Prouer. and 15. *it is ſaid, a good conſcience is a continuall feaſt.* Aſſuredly if a man haue all earthly bleſſings, which his heart can deſire, if he wax neuer ſo warme and wealthie, yet if he be at warre with himſelfe, if he be ſtung with the guilt of his owne thoughts, what comfort, what ioy can he haue? Ier.7 16, 11.14.

The ſpirit of a man may beare his ſickneſſe, or infirmitie, but a wounded conſcience who is able to endure? Pro.18.14.

Contrariwiſe, peace with God, peace of conſcience, and quiet reſt of ſoule, it is the greateſt comfort that man can enioy vpon earth. S. *Auguſtine* calles it *The beautifull Temple of Salomon, the Garden of Paradiſe, the golden bed of reſt, the ioy of the*

Angels, the treasure of the great King, the mercie seat of the Cherubins, and the tabernacle of the holy Ghost. This peace the *Hardened* can neuer be pertakers of.

Wis.11.10 *Their griefe is doubled with mourning, and remembring things past,* and it is plainely said, *There is no*

Esay.48.22 *peace vnto the wicked.*

Hope is the treasurie of all spirituall and heauenly blessings, in all wants and miserie, it is the safe and sure anchor of the Soule. *For by hope we are saued,* but the hope of the vngodly is *like the dust blowne*

Wis.17.10 *away with the winde. They forecast vnto themselues cruell things, and their thoughts are like the flights of a bloudy and vanquisht field, where all hope and comfort lyeth slaine.*

Now when the soule thus affected, is not at peace with God, but giuen ouer to sinne, remaines in the state of Condemnation: all temporall blessings which are comforts to Gods children, they doe encrease our condemnation.

Riches (we know) are the good blessings of God, but to such as haue no sinne in their conscience, otherwise as *Iob* saith in his 15. Chap. 27. *If his face be so couered with fat, and that he hath such collups in his flanks, that in abundance and prosperitie he forgets God, Dat legitimum, sed non sanctum vsum,* hee giueth a lawfull & outward, but not a sanctified vse.

Sleepe is sweet vnto euery man, but a minde secretly vvounded with sinne, is afflicted with feare-

Wis.17.13. full dreames and visions in the night. *The wicked*

that

that haue liued a diſſolute life, they are tormented with their owne imaginations, as *Iob* ſaith, *The terrours of God doe fight againſt them.*

Mirth and Cheerefulnes the wiſe man ſaith: *they are the reioycing of the hart, and prolonging of the life. Iob.* 14. 22. *The ſinner while his fleſh is vpon him, he ſhall bee ſorrowfull, while the ſoule is in him, hee ſhall not ceaſe to mourne.* Prouerbs. 14. 13. *Euen in laughing the heart is ſorrowfull, and the end of that mans mirth is heauineſſe.*

Now if the eſtate of the *Hardened* bee ſuch that the light of the minde and ſoule bee wholly darkened, if the word of God cannot peirce them, if hauing made ſhipwracke of conſcience, their heart it cannot repent, and ſo neither *Sacraments*, nor teares be auaileable. If their owne Prayers cannot bee heard, and others are forbid to pray for them, if their ſleepe be fearefull, their laughing inwardly mournefull, their riches curſings, their hope vtterly forlorne, and they can neuer enioy any peace of conſcience or quiet reſt of ſoule, iudge you, whether it had not beene better ſuch a man had not beene borne, or being borne had preſently beene flung into the bottome of the ſea, and drowned in euerlaſting forgetfulnes. For (alas) when God is become our enimy, who is able to enter into combat to match with the wrath of the Lord of Hoſtes? when a mans own hart doth condemne him, who is able to put to ſilence the voice of Deſperation?

Oh happie is he that sinneth least, next he that returneth soonest, but most dreadful is the estate of him, who like *Pharao* is giuen ouer vnto *Hardening*. For he that is once come to this passe, that as *Ieroboam*, he hath sold himselfe to commit sin, *his mind*
Rom.1.28. *reprobate, his conscience seared, and his soule frozen*
1.Tim.4.2 *in the dredgs of sin*; then though he weepe & lament
Zech.1.12 with *Esau*; though hee would restore that which he hath wrongfully gotten with *Iudas*; though he doe gird himselfe in sackcloth, and walk softly as *Ahab*; though he do pul the men of God to comfort him, and pray for him as *Saule* did; though he do mourn like a Doue, and chatter like a crane, with the Pellican, though hee do send forth shrill and fearefull cryes into the ayre, yet all this will not helpe (wo
Ier.13 23. alas) there is no recouery, *Ier.13.23. Can the black-More change his skin or the Leopard his spots, then may they doe good, who haue accustomed themselues*
Arist.eth. *to do euill.* ὁ γὰρ μὴ μεταμηλέτινος ἀνεῖνος. *He that*
7.cap.7. *Hardeneth his heart can neuer be cured Habituati in*
Tho. Aqui *malo sunt impœnituri, their thoughts can neuer be*
Wis.12.10 *altered: their stony harts can not become flesh; they*
Eccus 17. 14. *haue denied the power of saluation, they haue dispited*
Heb.10 26 *the spirit of grace, and though they seek the blessing*
Heb.12.17 *with teares, they can finde no place to repentance.* This is a lamentable estate, this is a fearefull iudgement, for man to be left vnto himself, giuen vp to sathan, and to be forsaken of God for euer, from this estate the Lord for his endlesse mercie deliuer vs.

The

The Remedie.

TO eſchue this gulfe, and to auoide the danger of this *Hardening*, either we muſt cut off and ſtay the courſe of ſin in the act, or elſe we muſt reſiſt it in the beginning, and ſtay it in our thoughts. It is an excellent ſaying of S. *Ierom Ibi maxime oportet obſeruare peccatũ, vbi naſci ſolet:* both in ſinne and alſo in curing the diſeaſes of the body, it is the chiefeſt point, to obſerue & finde out where the maladie firſt tooke beginning: it is plain, ſin firſt buddeth in the thought, & therevpon Saint *Ierome* cals it *primo genita Diaboli*, the Diuels darling or firſt begotten. Sathan dare not attempt any vnto murther, treaſon, or any ſuch grieuous ſinne; vnleſſe he ſend an euill thought before, to try whether hee ſhall bee welcome.

The Philiſtins will not venter till *Dalilah* hath wrought the feate: as ſhe with *Sampſon* neuer left fawning, and creeping into his boſome till by conſenting vnto her, hee loſt both his ſtrength, and his eyes, and became a mil-horſe for the *Philiſtins*: ſo euill thoughts they allure & toule on ſo long, til the light of the vnderſtanding being blinded, *Sathan* that foule Philiſtine ſets them ſuch a griſt to grind, as they muſt pay the loſſe of eternal life for the toul.

Philo. The *Philoſopher* ſaide truely Ἔθος ἄρχεται μὴν ἀπὸ τῶν μικρῶν, cuſtome ariſeth of very ſmall beginnings, and though it ſeeme a ſmall matter to lend the diuell an euill thought, yet the wiſeman

Bernard. ſaith in the 13. of *Wiſd. Euill thoughts ſeperate from God: cogitationes malæ dum luaunt illudunt*, euill thoughts while they dally, they do deceiue. As the

Ioſephus. ſtream in the riuer *Iordan* doth carry the fiſh ſwimming & playing, till on a ſodaine they fall (*in mare mortuum*) into the dead ſea; where, by reaſon of brimſtone they preſently die: ſo, many ſuffer themſelues to bee caried away ſo long with vicious thoughts, & wicked imaginatiõs, that on a ſodain, the powers of the minde be grieuouſly infected.

The eye is *feneſtra mentis*, and many times, ere euer we be aware, *death ſtealeth in at the window*.

Iere. 9. 21. Iob. 12. 11. The eare, *Iob* calleth it in his 12. Chap: the taſter of the ſoule: *As the mouth taſteth meat for the belly: ſo the eare taſteth words for the ſoule*. He that hath a wicked eye, and an vnchaſt eare (as S. *Peter* ſaith of

Aurium ac linguæ ingens periculum. *Simon Magus*) his ſoule will ſoone bee brought to the gall of bitterneſſe.

Therefore, wiſe men may hereby iudge, how carefully, how prouidently the education of youth (eſpecially of the nobler ſort) ought to bee reſpected.

Would God this were truely conſidered. How flattering paraſits & prophane ieſters ought to be warily ſhunned, Alas the minde and diſpoſition of youth, at the firſt, it is like a ſweet and bright ſiluer diſh, you may put in it what you pleaſe, but if

through

through vile *Atheists*, and desolute company, the affection be once led away, and the disposition infected, wo worth that company, for the infection of sin taken in tender yeares: *Iob* saith, *The soule dieth in youth*; as cloth stained in the wooll doth neuer lose the colour, so the staine of sin taken in tender yeares will hardly or neuer be taken out: nay, that which afterwards discreation and years doth know and iudge in it selfe most hatefull, διὰ τὴν πολυχρόνιαν τῶν κακῶν συνήθειαν πρός τοῦτον ἀναγκάζεται. by euill custome, he is inforced to put the same in practise whether he will or no. In the 9. of *Mark*. 21. ver. the foule spirit which kept possession from a child, could not bee cast out by any other but onely by our Sauiour. *Iob* made a couenant with his heart, and *Dauid* prayed the Lord to turne away his eyes from beholding vanitie: euery good man ought to labour & striue with himself to quench his desires, to checke his thoughts, to beat downe and keepe vnder his affections, that though hee doe sin sometimes of infirmity, yet it may neuer geneally infect the minde, it may neuer be setled in the thought.

Iob. 36. 14.

Chrisost.

There is no sacrifice more acceptable vnto God, then the nipping of a Serpents head: therefore as *Dauid* speaketh of the children of *Babilon*, *ad petras illidere*, to dash their braines against the wall, while they are young, so the best way to preuent *Hardening*, is to nip sin in the head at the first, to kill the strength of it in our thoughts.

Psal. 137. 9.

Now, if God doe not ſo ſtrengthen vs to ouercome ſin in the thought, the next way to ſhun this *Hardening* is to ſtay the courſe of it in the act. *For*
Pſal.68.21. *God will wound the heary ſcalpe of ſuch, as go on ſtill in their wickednes. Paruus error in principio maximus eſt in fine,* A ſmall ſcape in the beginning many times proues a miſchiefe in the end. *Conſuetudo peccandi tollit ſenſum peccati.* The cuſtome of ſin takes away all feeling of ſin, as he that is ſtung with a viper, is ſo deadly benummed, that he feeles the ſting of nothing els, ſo he that hath taken a cuſtome of offending, neuer feeles the infection of any ſin, thought it rancke neuer ſo grieuouſly. In the 69. *Pſal.* 16. ver. *Dauid* prayeth, *O let not the pit ſhut her mouth vpon me,* To ſin is to fall into a pit, but to take a cuſtome in ſin, is to couer the pit and dam it vp, that we ſhall neuer get out againe.

Aug. in Pſal. 36. *Conſuetudinem vincere dura pugna* (ſaith *Auguſtine,*) It is a difficult fight to ouercome cuſtome, for in all humane things ἤθους τύραννος cuſtome is the moſt intollerable tyrant. *Horatius* the *Romane* being to fight with three enemies at once, did ſingle them out, & then ſlew them one by one: ſo the force of ſin is to bee cut off in euery ſeuerall action,
Pro. 28. 26 leaſt by gathering ſtrength it ouerthrow vs. *He that truſteth his owne heart, is not wiſe,* In this caſe it is good for a man to ſuſpect his owne heart, to call his owne waies to remembrance, to take ſomtimes a ſuruey & a view of the manner of his life, & dai-

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ly actions, and if he find in himselfe, that God hath suffered him so far to be tempted, that he is fallen into any foule offence, which hee knoweth is directly both against God and his owne conscience, then presently to bestir himselfe, neuer to suffer his eyes to sleep, nor his eie-lids to slumber, til he haue poured out his heart vnto God, made bitter lamentation, craued pardon with repentance, and vowed by Gods assistance neuer to offend in any such sort againe. Otherwise, if lightly he passe it ouer, and so goe on: as *Mithridates* accustomed his body so much to the receipt of poyson, that at length no poyson would worke on him, so hee that hath once taken in with the custome of sin, shall at length come to that passe, that the greatest sin that is, he shall neuer feele it. *Omne peccatum vilescit consuetudine, & fit homini quasi nullū*, the greatest sin by custom comes to be accounted nothing. When the body is sore hurt and wounded, there is no driuing of time, but presently it must be looked to; so when the soule is wounded, we must not deferre to turne vnto the Lord, but flie vnto him with importunate prayer, with a broken and mourniug heart, for feare the wound doe fester inwardly, and so there bee no recouerie. I make it plaine by example thus. If a man take in the Spring three or foure plants, and set them al together at one time, if he come by and by, or within a while after, he may easilie pull vp one of them, if he stay a fortnight or

Aug. in ser 4. in adu. Dom.

a moneth, he may pull vp an other, but it will bee somewhat harder, if hee ſtay a yeare or two, till it ſettle and take roote, then he may pull and ſtraine his very heart ſtrings, but his labour is loſt, he ſhall neuer be able to pull it vp. One ſinne, one offence, if we labour to pul it vp in time, it may be forgiuen, it may be taken away; if we let it goe on to two or three, with vnfained repentance, with bleeding teares, with vnceſſant outcryes vnto a gratious God, they may be raſed out and wiped away, but with greater difficultie: at length, if a man giue ouer himſelfe vnto ſinne, ſo that it take deepe root in the heart, and bee ſetled in the ſoule, hee ſhall neuer bee able to pull it vp, nor to ariſe from the death of ſinne.

Appli-

Application.

TO draw then to an end: forasmuch as God desireth not the death of any sinner, but most louingly offreth his grace and meanes of saluation vnto all: seeing sinne doth proceed from our owne vile concupiſence, & we neuer striuing to stay the course of it in our thoughts, doe secretly fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actuall sins, & thervpon God doth with-hold his grace, and so forsake them; & this forsaking is such a forlorne estate, that as *Iob* saith. 12. 14. *God shutteth a man vp, and he can neuer be loosed*: O how feruent ought wee to be in prayer, thereby to kindle in vs, the heat of Gods spirit, how deuout in sweet and heauenly meditations, to stir vp in vs the good graces of God, how diligent to shew the fruits of our faith, euer stirring in the works and labours of our calling; giuing no aduantage to our aduersarie: how carefull when we heare the word of God, to do it with an humble spirit, with great reuerence; thereby to keepe a tender heart, a minde and cogitation that may easily bee touched with remorse, how desirous & secretly ioyfull at this holy time to prepare our selues to the re-

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ceiuing of the blessed sacraments, to haue our harts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bath our soules a fresh in the precious bloud of our euerlasting redeemer. That so feeling our selues as it were newly created againe, soule and body, hart, hand and tongue, may neuer cease to sound praises vnto him, who doth neuer cease to renew his mercies vnto vs.

The holy and kingly Prophet *Dauid*, he is a worthy example for this royall presence, set him before your eyes, and obserue the whole course of his life.

How sweet and milde was his spirit, in forbearing to take reuenge for himselfe? how couragious and inuincible his faith, when it stood in the quarrell of Gods honour? how dearely affected to his people, when hee said to the destroying *Angell*, *not these sheepe, but it is I that haue offended*? what melting & kinde affection did he shew towards *Ionathan*, and those whom he loued? what a mournfull and repentant heart, when he knew that he had offended? how full of diuine meditations to better his thoughts? how frequent in prayer flowing from him as a continuall streame? how ioyful in Gods seruice, *dancing before the Arke*? how reuerend in Gods house, *kneeling and bowing* in the temple before all the people? what a thankfull heart *in offering to build a glorious temple to the Lord*? what an humble minde, saying, *What am I, and what was my fathers house, that thou*

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haſt brought vs hitherto? what a *chary and tender care of Gods glory* wherſoeuer he became? how abundant in praiſes and thankſgiuing, calling euery member of himſelfe, and all the creatures both of heauen & earth to make one quier in ſetting forth, ſinging, and ſounding the euerlaſting praiſes of his God? but why did *Dauid* thus? to what end was all this? that he might be ſure ſtill *to hould faſt by God*, to be entirely knit vnto him, by all meanes poſſible to retaine his loue; for feare, leaſt God hauing rayſed him to the height of renowne, deliuered him miraculouſly out of many eminent and bloudie dangers, and ſo ſet a crowne of bleſſings vpon his head: if *Dauid* ſhould haue ſhowen any vnthankfulneſſe, any contempt, or the leaſt neglect of his loue, a mightie and ielous God, he alſo, vpon iuſt cauſe might haue withdrawne his loue, and laid all his honour in the duſt againe.

Now therefore, with all humbleneſſe and duety I entreate you by the tender mercies of Chriſt Ieſus, and in the name of the liuing God I challenge euery Chriſtian which hopes for any ioy in the life to come, take heed of actuall and preſumptuous ſinnes, in no caſe let them *haue dominion ouer you*, doe not wound your ſoules (as *Pharao* did) with wilfull offences againſt your owne knowledge, try and examine all your thoughes, how and wherein they ſtand affected, and aboue all, grieue not the bleſſed motions of that comfortable ſpirit, which keepes Pſal. 119. 133.

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fed Sonne Christ Iesus sake: who with the
Father and the holy Ghost be bles-
sed and prayed for euer.
Amen.

FINIS